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# REPORT

## ON

# NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 21st September 1907.

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## I.—FOREIGN POLITICS.

A CORRESPONDENT of the *Namai Muqaddos Hablul Matin* [Calcutta] of the 16th September writes :—

Persian politics.

Reflecting upon the past history of Persia we find that it is during its adversity that Turkey has made it a point to encroach upon its territory, while on the contrary, its neighbours in the North and the South representing two vast empires have never taken such a mean advantage which they might have easily done if they liked. They have rather always acted with due regard to the law of friendship in dealing with the Persians, even in reference to the matter relating to the murder of some of their subjects.

NAMAI MUQADDOS  
HABLUL MATIN,  
September 16th, 1907.

2. Addressing the members of Parliament, the *Namai Muqaddos Hablul Matin* [Calcutta] of the 16th September remarks that it is the defect of the policy which Persia

Persian Politics.

has been so steadfastly pursuing for a long time past in administering the State affairs that has brought it to its present deplorable condition and that it is this policy that has been affecting the right working of the foreign Ministry. The paper adds that unless this antiquated policy be given up, the working of even a hundred parliaments will not prove a success in bettering the condition of the State, and on the contrary every thing will be restored to a healthy order, should we change the policy for the better.

NAMAI MUQADDOS  
HABLUL MATIN.

3. The *Namai Muqaddos Hablul Matin* [Calcutta] of the 16th September inviting the attention of the Persian nation and state to the visit to Persia of an ambassador from

Persian politics.

Japan in 1880 and to the letter brought by him from the Emperor of Japan to the address of the Shah proposing friendly relation between the two powers remarks that now that Constitutional Government obtains in Iran, the Persian would be well advised if they cultivate friendly relationship with Japan and recruit from among the Japanese capable men for employment on responsible work, should it be necessary to do so. This, says the paper, can be easily done, as the means to do this are ready at hand, inasmuch as the present Prime Minister of Persia is well-known to the Japan Empire and is on friendly terms with the Prime Minister there.

NAMAI MUQADDOS  
HABLUL MATIN.

4. The *Namai Muqaddos Hablul Matin* [Calcutta] of the 16th September remarks that unless Arfa-ud-Dowlah, the Persian ambassador in Constantinople be called back, the boundary dispute between Persia and Turkey will not cease.

Persian politics.

NAMAI MUQADDOS  
HABLUL MATIN.

## II.—HOME ADMINISTRATION.

## (a)—Police.

5. Referring to the remarks of its contemporary, the *Empire*, that there is a fear of the police becoming converts to the *swadeshi* cult as a result of their frequently hearing the speeches delivered at the *swadeshi* meetings, the *Marwari Bandhu* [Calcutta] of the 11th September suggests that under the circumstances, Government had better appoint Secretariat officials to watch and report on the proceedings of the *swadeshi* meetings, since it is only there that linguists may be found, the European police Sergeants and others being ignorant of the vernacular in which these speeches are generally delivered.

Police and the *swadeshi* movement.

MARWARI BANDHU,  
September 11th, 1907.

6. The *Pallivasi* [Kalna] of the 11th September publishes a letter from a correspondent which states that the chaukidars of the village of Baghasan do not perform their duties and the President Panchayet takes no notice of it. The result which follows is that a theft was committed on the 13th Bhadra in the house of Janaki Nath Bid.

Neglect of duties by the chaukidars of a village.

PALLIVASI,  
September 11th, 1907.

7. The *Soltan* [Calcutta] of the 13th September reports dispersion by the police of religious meetings held by the Kazi-pur-Khademal Islam Association and other religious meetings held by Mahomedans in several places in the proclaimed districts, and prays the Divisional Commissioners and His Honour the Lieutenant-Governor for a redress of this grievance of the Mahomedan community.

Dispersion of religious meetings (of the Mahomedans).

SOLTAN,  
September 13th, 1907.



SANDHYA,  
September 12th, 1907. A rumour of a probable riot in Calcutta.

8. The *Sandhya* [Calcutta] of the 12th September writes as follows:—

*A terrible affair, be careful! be careful!*

There is a rumour in the town, and the same thing is heard in every body's mouth, that the police want to bring about a terrible riot; that the riot will be commenced by pushing and shoving at a large meeting, and taking this as an excuse, two or three hundred constables will turn out *lathi* in hand, will thrash the *bhadralog* and break up the meeting. And then on the excuse of unrest will close public meetings, &c.

Everybody says that is why the Inspectors did not come to take (notes for their) report at yesterday's meeting at the Beadon Garden, and only constables were kept scattered about near the place. Say now whether you will allow yourselves to be beaten like so many sheep, or return the thrashing like Sushil—we ask you only this one question.

SANJIVANI,  
Sept. 12th, 1907.

9. In an article headed "Why there is growing anarchy in East Bengal?" the *Sanjivani* [Calcutta] of the 12th September quotes the two following out of Lord Curzon's pleas for the Partition of Bengal:—

(1) That owing to its remoteness from Calcutta, His Honour the Lieutenant-Governor could not understand the condition of East Bengal, in consequence of which there had been an uninterrupted commission of theft and robbery in that part of the Province.

(2) That a stricter supervision of the work of the Executive there had become necessary.

The paper then asks if from the Police Administration reports published in the *Eastern Bengal and Assam Gazette*, it can be said that the crimes in question have become less numerous now than they were before the partition, was accomplished? Unless partition be annulled, the number of crimes will go on increasing. The report on adjourned criminal cases shows an increase in the number of these cases.

The paper concludes with observing that as an unavoidable consequence of the partition the quarrel that has been afoot between the Hindus and the Musalmans and between the higher and lower classes among Hindus will be growing alarmingly. This quarrel between sect and sect and class and class will bring about threatening anarchy in this country.

SANJIVANI,

10. In reference to the Police highhandedness at Giridhi recently reported in newspapers, the *Sanjivani* [Calcutta] of the 12th September speaks vehemently of the consequences that would naturally follow if women

suffered indignities at the hands of the Police. There cannot be the least shadow of doubt that the Police tried to make women desist from *swadeshi* work by subjecting them to insulting behaviour. But had the Police brought one of them by force to the thana, rivers of blood would have flowed over Giridhi. But fortunately a conscientious Magistrate intervened and the calamity was averted. To think of the dreadful fire that would have blazed throughout Bengal and turned everything to ashes! Why are you so eager to insult women? Do you consider that the news of this insult to women at Giridhi will prevent others elsewhere from going to *swadeshi* meetings, and consequently will force them to give up the *swadeshi* mission? You are fools to think so.

SRI SR. V. VISW  
PRYAO ANANDA  
BAZAR PATRIKA  
Sept. 12th, 1907.

11. Reviewing the recently published report on the administration of the Police in Eastern Bengal and Assam, the *Sri Vishnu Prya-o-Ananda Bazar Patrika* [Calcutta] of the 12th September disclaims any feeling of amazement, at the Eastern Bengal Government having pointed to the Barisal Police as exemplary in conduct, and then proceeds to remark that the degree in which the Barisal Police have been instrumental in adding to the unrest and discontent in the country, in creating unprovokedly new mischiefs in the land, is being realised by all thoughtful public men. Certainly there would not be so much unrest in the Province, if the Barisal Police had not created trouble. It is a matter for serious anxiety, lest the dangerous example of the Barisal Police should encourage the Police of other districts to add to the existing unrest in the Province.



The Police is being strengthened in the New Province too much, with the consequence that the members of the force, instead of zealously attending to the repression of thieves, dacoits, etc., are encroaching on the just rights of the citizens by thwarting them in work calculated to benefit the country. This frequency of collisions between the Police and the public has disarmed the policeman of the terror with which he was formerly regarded by the citizen. The day is gone by in Eastern Bengal when the sight of the Constable inspired terror, when all his oppressions were quietly put up with. Fifteen-year-old lads like Sushil are now learning to teach a good lesson to red-faced policemen, when sought to be assailed by the latter. Government is assisting in developing amongst the Hindus the *Rajasik* virtues, and awakening amongst an unheroic population the might of the Khatriya. Let Government reflect on the terrible results it is bringing about.

12. The *Sandhya* [Calcutta] of the 13th September writes that on the evening of the previous day a *patharwalla* at the eastern end of Baranashi Ghosh Street got thrashed. His *pagri* and dress got badly torn. There is no knowing as to who assaulted him, but it is the students who are held to have been the authors of this assault.

SANDHYA,  
Sept. 13th, 1907.

The news of this incident is said to have led the Commissioner of the town police to direct that red-faced policemen are to be detailed for duty in the northern section of the city. And Superintendent Aldridge will have the supervision of them.

See you now the trick. They are always trying to bring about trouble. The ill-mannered red-faced ones commit terrible oppression on the public. Their oppression makes it difficult for gentlemen to walk the street of Lal-Bazar. We are afraid lest a terrible riot should be brought about. The days of old are now no more. Our lads have now become Sushils. Formerly Sushil (well-behaved) boys used to eat whatever they got, but the present day Sushils make others eat whatever they themselves (are made to eat)—make others eat invariably when they themselves (are made to eat)—make others get whenever they themselves get.—They are generous indeed. It is these riots that the police want. They have been working for it for long. A riot broke out when Tabalram was here, the students again got assaulted when returning from the Town Hall boycott meeting and riotings are frequently occurring at Lal-Bazar. But this time they are coming into our kot (jurisdiction).

This evening a fine show will be presented, red dog-faced sons of the Kotwal will go dancing about wildly and madly; come ye all to witness this dance, it will entail no expense.

Alas the *Feringhi's* good sense! Their heads have gone wrong; they have put on wings.

Play the game ye, who are expert players of the game; the red-bull is within the kot (jurisdiction).

13. Referring to the high-handed dealing of the Police with Mr. Modak, Vice-Chairman of the Pandharpur Municipality, for his preventing, in the legitimate discharge of his duty, a Police Constable from entering without ticket into the fair then holding there and to his acquittal by the Magistrate of Sholapur of the charge brought against him by the Police, the *Bharat Mitra* [Calcutta] of the 14th September asks whether the matter will end only in the acquittal of the Vice-Chairman and whether no condign punishment will be inflicted upon the Police concerned, to keep them from repeating the atrocity.

BHARAT MITRA,  
September 14th, 1907.

14. Referring to the fact of the Police Superintendent of Dinajpur suspecting some of the boys of the local Survey School, while doing field work, in the vicinity of the school-house, of drawing the plan of the local treasury with a seditious motive and to his taking them to task for the same, the *Bharat Mitra* [Calcutta] of the 14th September remarks that nothing but plot for mutiny, etc., will be discovered where such Superintendents are at the head of the Police.

BHARAT MITRA



BIHAR BANDHU,  
September 14th, 1907

15. While refraining from entering into any question as to whether or not the European, who has lately been acquitted of the charge of murdering a Muhammadan youth found dead in the Multan Fort, was guilty of the offence, the *Bihar Bandhu* [Bankipore] of the 14th September remarks that, at all events, it is discreditable to the local Police and the Executive officers not to be able to trace the murderer.

SANDHYA,  
September 14th, 1907

Shame! (you) *Feringhi*, shame!

16. The *Sandhya* [Calcutta] of the 14th September has the following:—

*Shame! (you) Feringhi, shame! All what you say is destitute of substance.*

The *Feringhi* "*Englishman*" threateningly wrote that from the following day red-faced policemen would be detailed for duty in the northern section of the town. Whose affair was it after all? There was nobody anywhere, only policemen with brass badges stood *lathi* in hand in twos instead of singly.

It is true that the lads got thrashed at Lal Bazar, but none got caught without having given a few blows to the red-faced ones. Sures Chandra gave a good few strokes with the *lathi* to three or four (of them). What a shame!—burly policemen are complaining that tender lads have assaulted them. And a butcher of a Magistrate is committing these tender lads to prison. An acquaintance with the rods of these boys has brought the fellows to their wits' end in terror. It was only one or two *Swadeshi* troopers who had been out, (a whole) company (of them) has not yet turned out, dear fellow.

The *Feringhi* "*Empire*" writes that as the Puja is approaching the sentries in the Bengali quarters (of the town) will be strengthened. Do strengthen the sentries—you will see what fun ensues this time.

Shame! *Feringhi* shame! why, the red-faced bulls did not dare come forward yesterday.

We on our part must make preparations this time like those they are making. Picketing thanas will have to be established in every section of the town, and good provision made that men may not by buying things *belati* insult the Mother. And if the red-faced ones oppose arrangements made mutually amongst ourselves and bring about a riot, then a flame will be kindled outright. Nothing else now, only thrashing. If they only do patrol work like well-behaved persons, we on our part remain well conducted. If on the other hand they come into our *kot* (jurisdiction) and commit *zulum* on us there, seek to forcibly stop the boycott and picketing, then force as a reply to (their) force will be applied.

Stop all work now: That only will have to be done which will preserve the Mother's dignity, which will augment the honor of Bepin Chandra, the Mother's son; thrashing will have to be given for thrashing, and nothing else; to the oppressive red-faced ones, the *Kabuli* medicine will have to be applied. Let all say once:—Shame! (you) *Feringhi* shame! everything of yours is destitute of substance.

HITVARTA,  
September 15th, 1907

17. The *Hitvarta* [Calcutta] of the 15th September reports that the Police of Giridih have recently been oppressive in their dealings with the local people, most of whom they have arrested on the charge of attempting to create disaffection, making a mountain of a molehill. The paper insinuates that this reflects discredit upon the administration of the British Government, and asks whether there is none among the Government Executive who would exonerate it from the blame.

BHARAT MITRA,  
September 16th, 1907

18. Seeing that several Police officers in the United Provinces have, of late, been convicted of unjust and oppressive conduct towards the public, the *Bharat Mitra* [Calcutta] of the 14th September regrets that the Police oppression far from coming to an end in that part of the country is, on the contrary, increasing, notwithstanding the effort made by Sir Anthony Macdonell sometime ago to stamp it out from the province. The paper invites the attention of the Local Government to the matter, urging upon it the advisability of remedying the evil.



Crime in Nadia.

huda thana of Nadia.

19. The *Daily Hitavadi* [Calcutta] of the 17th September writes that thefts are rife in the Damur-

DAILY HITAVADI,  
September 17th, 1907.

20. The *Navajivani* [Calcutta] of the 17th September notices that the

NAVAJIVANI,  
September 17th, 1907.

Mr. Ryland, Deputy Inspector-General of Police in Eastern Bengal and Assam.

Mr. Ryland whose conduct in connection with the Comilla shooting case was severely animadverted upon by the High Court has just been promoted to be a Deputy Inspector-General of Police in Eastern

Bengal and Assam and that Asmat Ali, a witness in the same case, has been appointed a police constable.

21. The *Daily Hitavadi* [Calcutta] of the 18th September notes a rumour

DAILY HITAVADI,  
September 18th, 1907.A Magistrate and *Swadeshi*.

that the Magistrate of Backergunge summoned to him the other day four shop-keepers of the

Barisal Bazar and told them to import *bilati* cloths less by a fourth than the quantities they used to import before the boycott, and that he would get them sold with the assistance of the police. The police are further reported to be taking down the names, etc., of *Swadeshi* shop-keepers at Barisal and to be taking off the sign-boards on their shops.

22. In announcing that Nibaran and Mangal Singh have been posted to

DAILY HITAVADI,  
Sept. 18th, 1907.

Lakshmipur and Silchar, respectively, the *Daily Hitavadi* [Calcutta] of the 18th September writes :

Mangal Singh and Nibaran.

"Who can say what more awaits them in the future?"

## (b)—Working of the Courts.

23. The *Sri Sri Vishnu Priya O Ananda Bazar Patrika* [Calcutta] of

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
September 12th, 1907.

The sentence on Babu B. C. Pal.

the 12th September is amazed at the sentence passed on Babu B. C. Pal, and thinks that a fine was all the punishment people expected to be

inflicted. Mr. Singh is not to blame considering what the present attitude of Government is. The Anglo-Indian Press by their writings probably led Government to believe that Bepin Babu's speeches would bring the English raj to wrack. But as has been asserted repeatedly in this paper, Government has nothing to be afraid of. Government is criticised for defects of its policy but its destruction is not desired by any, save the insane. Even if the English leave India, the serious task of defending India, against outside invasion will remain. Republicanism is impossible in India and, moreover, republicanism does not bring genuine happiness to the governed. Ninety-nine per cent. of the population do not know and care not to know what the few speakers speak about. Those who do keep themselves acquainted with these speeches are some of them at least sensible people. Why should an all-powerful Government be so flustered at dangers which it can root out by a mere sign with its fingers? The unrest which is now being provoked by the agitation and by Government bodes good to neither governors nor governed. The sentence on Bepin Babu will add to the unrest. It is coming to be a belief with a section of the population that it is an act of religious merit to break the law for the sake of the country and go to prison. It is a belief which is new to India and which is being brought here from Europe. That the sentence on Bepin Babu was not just is the common idea.

An Anglo Bengali song.

24. The *Sandhya* [Calcutta] of the 13th September has "an Anglo-Bengali song" written in a

SANDHYA,  
September 13th, 1907.

hybrid language partly English and partly Bengali.

## An Anglo-Bengali song.

My name is Kingford,  
I am a great man.  
I was born in England  
(My) father and mother—you may understand!  
Tormented by hunger I came here,  
In this native Indian Empire,  
My good luck and fate  
Has made me Magistrate!  
(At present). I am absolute master in the Police Court,  
My domain it is, also Fort.  
In this capital of Calcutta.



A good two pice is being earned.  
 My salary now is a very fat one,  
 Such as I did not think of even in dream.  
 It was my impression in many (any?) case,  
 That we have made India pennyless.  
 But now I see that that is not so,  
 Gold and pearls still occur in India.  
 I came to feel quite well long ago,  
 (That) we had made an end of humanity in India.  
 But now I see that is not so either.  
 Men also continue existing in this India still,  
 There is no work that they can (not?) do.  
 They are capable of fighting one to two,  
 I am very much angrily disposed on (towards) them,  
 Specially towards those boys and the few leaders.  
 Having read the *Englishman*, I have come to understand quite clearly  
 That they wish to make an end of our rule.  
 That is why having an opportunity the other day  
 Of trying a boy who was genuinely *Swadeshi*  
 I retaliated on him to my heart's content,  
 With fifteen stripes in *hajat*.  
 Although the sentence was a brutal one  
 (But) their intention also was somewhat fatal.  
 I want to crush them by hook or crook.  
 The other day also in the impulse of a whim,  
 (When) I heard the case of the *Yugantar*,  
 I sent them to jail for one or two years.  
 Have you seen it, brothers? My authority is very great.  
 Can you tell me who gets so much (authority)?  
 But one man defied all my power.  
 In the midst of ten (*i. e.* a crowd) when it was the hour for proceedings,  
 Boldly he refused to give evidence,  
 As if he is (were) ready to go to prison.  
 When he dared to insult me,  
 I stopped him: his lecture I did not hear.  
 A nice speaker! I have come to know him for what he is,  
 A leader he is (no doubt) that also I have come to realise.  
 That he is Sirdar (chief) among the extremists,  
 The very refusal is proof thereof;  
 But his impertinent character,  
 I do not know why, suddenly raised my anger.  
 I resolved to teach him for this forthwith,  
 (And) to show him my power, how far it is,  
 (So) I accused him instantly in that room  
 For (of) intentional contempt of court.  
 Then before Ram Anugraha was he tried;  
 Six months' imprisonment, bravo the order!  
 (But oh) smiling the man went to jail!  
 His bright face not a slight pale!  
 What can I do, he made me a fool.  
 I think it is a great mistake to commit these men to prison.  
 But I shall show them who am I,  
 My name is Kingsford, what am I afraid of?  
 Already something I have shown samples of,  
 I have thought of showing that I am capable of a little more.  
 Here ends.—Narendra Newman Neka-ulla.

"SANDHYA"  
 Sept 13th, 1907.

25. The *Sandhya* [Calcutta] of the 13th September writes that Mr. Kingsford is very much fond of the Police. A red-faced one all of a sudden assaulted Suresh Chandra and arrested him. Who was the witness here—another crushed-faced one who was a cousin (son of a mother's sister) of the red-faced one. And who else was witness—the Magistrate's inner consciousness. Before the case had been heard for even five minutes, the Magistrate passed his judgment. Bravo, you butcher of a Magistrate! This is what is called a *paji* of *pajis* (rascal).

"DHARAT MITRA"  
 Sept 14, 1907.

26. Referring to the interpellation at the last meeting of the Bengal Legislative Council on the flogging of Sushilkumar by the order of the Chief Presidency Magistrate, Calcutta, the *Dharat Mitra* [Calcutta] of the 14th September remarks that the reply of the Secretary concerned that the newspaper reports were inaccurate in



many places is not entirely satisfactory. He should have stated where they were so. The convicting Magistrate has been so obstinate in seeing his sentence carried out that he refused to listen to the pleader who approached him in his private chamber, showing the High Court Circular.

As to the effect of the punishment upon the public feeling, the paper notes that it has sorely afflicted the Bengali community. Seeing that Government does not think it necessary to say anything to the Magistrate for his thus violating its own and the High Court orders, the paper thinks that Government is quite indifferent to the fact that the Indians are losing their faith in the British rule.

27. The *Bharat Mitra* [Calcutta] of the 14th September criticizes the action of the local Presidency Magistrate in sentencing Babu Bepin Pal to six months' imprisonment. In a contempt of Court case, says the paper, a fine has hitherto been considered sufficient punishment, but in the present case the maximum amount of punishment provided for the offence has been awarded, and this has shocked the public feeling. Really, Bepin Babu is not the least distressed at his being thrown into Jail. And this is not a matter of surprise. One that condemns it as extremely mean to help in the destruction of his native land will gladly jump up to the gallows in its cause, to say nothing of his going into Jail for it. What is astonishing is that Government is going on indiscreetly with its administrative duties. To keep the subjects contented is the primary duty of Government as it is calculated to consolidate the foundation of the empire. By punishing the public leaders and the newspaper editors it will not be able to restore order. This will rather aggravate the popular discontent and add a fresh tone to agitation.

Sentence of imprisonment passed upon Babu Bepin Pal.

BHARAT MITRA,  
September 14th 1907.

28. *Re* the maximum penalty awarded to Babu Bepin Chandra Pal for contempt of Court and the alleged subsequent ill-treatment he received in the Presidency Jail, the *Daily Hitavadi* [Calcutta] of the 14th September says that considering the lightness of his offence and the pious motive which was manifest in his action a light punishment would have no doubt redounded to the glory of the Court of justice. But to a Hindu Magistrate receiving this salary from the English, this motive of his appeared to be the gravest of crimes. But the inhuman barbarities of officials did not end there. In the jail Bepin Chandra was totally disrobed and was made to run about stark naked along with thieves and robbers. Had he been conveyed to the jail in a separate coach, would the British regime have come to an end? Or is it the motive of the Government to pain the hearts of the people by insulting the great men whom they revere? When the late Kabyabisharad went to jail on a charge of defamation, he was not forced to run about stark naked. Why then has Bepin Chandra been disgraced in that way? People will no doubt abhor Englishmen if in this way they practise *zulum* upon those whom the country holds in respect. This *zulum* on the part of the English is opening wide the eyes of men: their delusion has vanished and their regard for the country and country-made articles is fast increasing. When the barbarities and *zulum* of Englishmen are beneficial to us, we see no reason to protest against them.

The imprisonment and ill-treatment in jail of B. C. Pal.

DAILY HITAVADI,  
September 14th, 1907.

29. The *Ratnakar* [Asansol] of the 14th September justifies the resentment of the people at the inhuman flogging of the lad Sushil Kumar in disregard of the High Court Circular. The flogging of Sushil Kumar.

RATNAKAR,  
Sept. 14th, 1907.

30. With reference to the imprisonment of Babu Bepin Chandra Pal, the *Sammilani* [Serampore] of the 14th September says that in order to lay the axe at the root of the *Swadeshi* movement, and to promote British trade, the Government has sentenced him to a heavy punishment for a light offence. The paper does not, however, express resentment against the trying Magistrate, Mr. R. A. N. Singh, who is in its opinion a mere tool in the hands of the Government.

Imprisonment of Babu B. C. Pal.

SAMMILANI  
September 14th, 1907.

As Mr. Kingsford has been rewarded with the District Judgeship of Nadia for the manner in which he disposed of *Swadeshi* cases, so also will Mr. Singh, be rewarded with a promotion in the near future.



HITAVARTA,  
September 15th, 1907.

31. The *Hitavarta* [Calcutta] of the 15th September remarks that the sentence of six months' imprisonment passed upon B. C. Pal by Presidency Magistrate, Babu R. A. N. Singh, has been a little too severe, reflecting upon the nature of the offence. The paper says that this may lead to the Magistrate's getting a higher preferment, but it will never tend to affect the *Swadeshi* agitation, rather it will give a fresh tone to it.

HITAVARTA,  
September 15th, 1907.

32. The *Hitavarta* [Calcutta] of the 15th September regrets that the Rawalpindi Pleaders who are under persecution for their being zealous advocates of the *Swadeshi* have been in the lock-up since May last, and that their case has not terminated as yet. In fact, one should sacrifice his life in devotion to such a tribunal and such a justice of the peace, exclaims the paper ironically, reflecting upon the above proceeding of the Rawalpindi Court of Justice.

HITAVARTA,  
September 15th, 1907.

33. Referring to the prosecution of the Bengali youths for their conflict with the Police on the occasion of the disposal of the *Bande Matram* case and to the conviction of one of them, the *Hitavarta* [Calcutta] of the 15th September remarks that the trying Magistrate has been partial to the Police in dealing with the cases of these youthful Bengalis, seeing that it is they that are the more aggrieved, having been assaulted with *lathis* by the former. Is this the English sense of justice! exclaims the paper.

HINDI BANGAVASI,  
September 16th, 1907.

34. Commenting on the sentence of six months' imprisonment passed against Bipin Chandra Pal, the *Hindi Bangavasi* [Calcutta] of the 16th September says that people never dreamt that Bipin Babu would get such a severe punishment and what is curious is that no European judge took upon himself the odium of awarding it. A Hindu Magistrate was selected to punish a Hindu.

The day on which the above sentence was passed afforded an opportunity to the Police to show its good work. Here the paper goes on relating the incidents connected with the *fracas* which the Police had with some boys in Lal bazar on that day.

BANGABHUMI,  
September 17th, 1907.

35. The *Bangabhumi* [Calcutta] of the 17th September contrasts the sentences recently passed by Mr. Kingsford on certain students with those recently passed by the Magistrate of Madras on certain students in that town.

DAILY HITAVADI,  
September 18th, 1907.

36. *Re* the judgment of the Sessions Judge of Hooghly in the case of Babu Khetra Mohan Mitter, Deputy Magistrate, Howrah. Babu Nriya Dhan Mukerjee, the *Daily Hitavadi* [Calcutta] of the 18th September writes that after the way in which Mr. Roe has condemned Khetra Babu's judgment, one expects him to be promoted at an early date.

DAILY HITAVADI,  
September 18th, 1907.

37. In reference to certain sentences recently awarded by Mr. Kingsford, the *Daily Hitavadi* [Calcutta] of the 18th September speaks of the liking for the police he has displayed in those cases and concludes by commending to his notice certain remarks lately made by the Additional Judicial Commissioner of Sind to the effect that political unrest will be appeased rather than otherwise if the public have the faith that the judiciary will interfere with the lawless acts of the executive.

SANDHYA,  
September 18th, 1907.

38. The *Sandhya* [Calcutta] of the 18th September writes as follows:—

*Now is the turn for the boys, thrashing in return for thrashing.*

Day before yesterday Kazi Kingsford sentenced Sachindra Nath Basu Manik Lal Dey and Promothia Nath Chattopadhyaya each to fifteen days' rigorous imprisonment and a fine of Rs. 50; in default, rigorous imprisonment for a further period of fifteen days.

Counsel Bejoy Chandra Chatterjee and Counsel Rajat Nath Roy deposed on behalf of Manik Lal, and the former said that he had seen with his own



eyes two boys being severely thrashed by European Sergeants, and that Manik Lal was therefore crying—Don't beat, don't beat—and that the Sergeants therefore caught hold of Manik Lal and began to beat him. Counsel Bejoy Chandra also said that on the previous day many boys had been to the High Court and told him many things. All of which he did not exactly remember. Counsel Rajat Nath came out of the Police Court a little later. He did not therefore witness the assault. For the sake of truth he said that he did not witness the assault.

This was enough. Kazi Kingsford immediately remarked that Counsel's memory was not good and why—because he had spoken the truth. And because Counsel Rajat Nath had spoken the truth, the Kazi immediately raised the objection that there was discrepancy in the deposition of the witnesses.

Just see the impudence of this Kazi. He had not the least hesitation in saying that Counsel Bejoy Chandra lacked a good memory, and disbelieving Bejoy Chandra who narrated what he had seen with his own eyes, believed the statements of a number of low class Europeans. From this you will see what a vulgar creature this Kazi of Lal-Bazar is.

He further said that the police did right to beat the boys after having arrested them.

Very good. You will see now whether thrashing does not get thrashing in return. The red-faced men have been kept hidden in their own quarters at Lal-Bazar. Several thrashings administered with umbrellas have greatly frightened the Sergeants. They come like thieves to this quarter and immediately slip away. Let them come here like men and arrest and thrash anybody unjustly—immediately we shall see what force there is in the Kazi's tall talk. We are going to jail simply for writing. Let the boys be ready within their *kot* (jurisdiction). And they should administer the *Kabuli* medicine as soon as the red-faced men take the aggressive. That will keep things warm. The time for writing and speech-making has come to a close—the time has arrived for thrashing in return for thrashing.

#### (c)—Jails.

39. The *Sandhya* [Calcutta] of the 12th September contains the following:—

*SANDHYA,*  
September 12th, 1907.

Babu B. C. Pal in prison.

*It is nearing the end! It is nearing the end! No more can be borne!*

#### OPPRESSION OF BEPIN BABU.

It rends one's heart to hear it. Fie, fie, fie, upon our life. A young man named Probhas Chandra Deb was taken to the Alipur Jail on Tuesday last. He was arrested on the charge of having created a row at Lal Bazar on hearing the news of Bepin Babu's incarceration. He was sent to the jail *hajet* before surety for him had been found. To hear what he saw in the jail makes one wish to chop the *dusmans* (enemies) upon a layer of ashes spread on the ground (so that the earth may not be defiled by their foul blood).

When Bepin Babu was made to bathe after being taken to jail, along with other prisoners, he was stripped naked and made to run. Probably this is done when disinfecting.

The cup of the sin of these luckless fellows seems to have become full to the brim; that is why they made Bepin Babu run in a naked condition along with thieves and dacoits. The man whose name agitates all India, the man whose words make the dead man stand up on his legs, whose leonine roar startles and frightens even the *Feringhis* residing in England, it is that Bepin Chandra whom they stripped naked. O! the holder of the *sudarsan* disc (meaning Sri Krishna), where are you? When the wicked Dushasan was about to insult Draupadi, who was in her one solitary cloth, she called



you the beloved of the *gopis* (the milk-maids of Brindaban) and you manifested yourself as the protector of a woman's honour.\*  
 Come once to-day, O! the beloved of the *gopis*, O! the holder of the *sudarshan* disc; come once, O! Madhusudan (a name of Sri Krishna) and avenge this oppression. The pain has become intolerable.

The fellows have also taken away Bepin Babu's spectacles and are giving him food which even a dog would not touch.

Our pen fails to write more. What more shall we say? What more shall we write? O! men and women of Bengal, think of the blanket bedding of Bepin Chandra, that moon (glory) of India, when you lie down at your ease on your cots; think of our dear Bepin Chandra's loathsome food when you feed yourselves sumptuously. What more shall we say? O! Mother, where are you? Once manifest yourself as the holder of the ten weapons.

SANDHYA,  
September 12th, 1907.

40. The *Sandhya* [Calcutta] of the 12th September publishes an account by a man who professes to have been in *hajat* at the time of the way in which Babu Bepin Chandra Pal was treated immediately after his admission into prison, how he was stripped and disinfected, and how his spectacles were taken away from him.

DAILY HITAVADI,  
September 13th, 1907.

41. Referring to the oppression committed on Babu B. C. Pal in the Presidency jail, as stated by Provash Chandra Dey, who was in the lock-up there, the *Daily Hitavadi*

[Calcutta] of the 13th September observes that when there was such oppression on him despite his being sentenced to the simple form of imprisonment, the treatment which the young gentlemen who are now undergoing rigorous imprisonment, on the charge of sedition, are likely to meet with, can easily be imagined. It is a fact that the youth named Suresh Chandra Rai, accused of assaulting the Police in the recent Lal-Bazar scuffle, was ducked in a reservoir in the Jail by the Police. Does the Government ever consider how people have been irritated by all these barbarities? That their patience will be very much tried by such Russian oppressions, no one can deny. The result of the death-fire you are kindling in this country by insulting the leaders and the young men will never be well for your dominion. Englishmen, yet be careful!

SANDHYA,  
Sept. 18th, 1907.

42. The *Sandhya* [Calcutta] of the 18th September says that Bepin Babu is now being treated well in jail. At first he was ill treated. Bhupendra is in Hospital; so also is Sailendra. The jail-doctor has been asked to see that the prisoners get well soon, and are being given flesh and milk. Kazi Kingsford has asked for a report. Prisoners have no work in Hospital, and the authorities are therefore indignant. *Feringhi* officers have taken charge of the *Bande Mataram* prisoners. The Mother is at last kind. Batch after batch is going to jail for the Mother. Now the turn to sacrifice lives is approaching. A few sacrifices will appease the Mother, and deliverance will be near at hand.

(d)—Education.

SOLTAN,  
September 13th, 1907.

43. The *Soltan* [Calcutta] of the 13th September expresses its disappointment at not finding the name of any of the books compiled by either Maulvi Mozammel Ilug, or any other Muhammadan author, in the list of Primary School text-books for the new Province, in which the Muhammadan population is larger than the Hindu population, although Mr. Sharp, Director of Public Instruction, gave the Muhammadans an assurance to the effect that Maulvi Mozammel Ilug's book would be included in the list of text-books.

BANGAVASI,  
September 14th, 1907.

44. The *Bangavasi* [Calcutta] of the 14th September learns from a correspondent that the Principal of the Presidency College has sanctioned the use of eggs as an article of diet in the Eden Hindu Hostel, in deference to the wishes of the majority of the boarders. But the 12th rule of the rules for the management of the Hostel forbids anything the use of which is condemned by the Hindu *Sastras*. The Principal, therefore, ought to withdraw his orders.



45. The *Daily Hitavadi* [Calcutta] of the 14th September observes that by the publication of the fact that it has learnt that some students of the Calcutta University have sent in their names, &c., to the Registrar announcing that they are *Swadeshists* now and that they will remain the same, the *Englishman* newspaper means to remind the Government of the forgotten Risley Circular. But whatever this friend of the Government may preach or advise, it is clear that the Government is in sore straits. The tendency of the students as perceived requires the circular either to be withdrawn or amended, if it is not to be a dead letter.
- The Risley Educational Circular.
- DAILY HITAVADI,  
Sept. 14th, 1907.
46. Referring to the publication in the last *India Gazette* of a supplementary list of candidates passed at the B.A. Examination held in March last, the *Hindi Bangavasi* [Calcutta] of the 16th September cries shame at the carelessness shown in not placing the papers of the above candidates into the hands of the examiners in due time.
- Carelessness of the University.
- HINDI BANGAVASI,  
September 16th, 1907.
47. The *Bangabhumi* [Calcutta] of the 17th September is not in favour of any advanced scheme of industrial education being sought to be introduced by Government here before a provision for rudimentary general and industrial education has been made.
- Industrial education.
- BANGABHUMI,  
Sept. 17th, 1907.

(e)—Local Self-Government and Municipal Administration.

48. The *Sandhya* [Calcutta] of the 13th September writes that about 2 lakhs will be seen spent by the Calcutta Corporation for adding to the water-supply of the city and probably the Chowringhi quarter will get most of the benefit of this improvement, although the inhabitants of that quarter require less water for ablutions etc., than those of the native quarters of the city. This is what is called bleeding.
- The Calcutta water-supply.
- SANDHYA,  
September 13th, 1907.
49. The *Sammilani* [Serampore] of the 14th September reports that great inconvenience is caused to the local public by the scavengers who spoil the public road with night-soil when carrying it away in carts from the range of privies situate on the left side of Chatra Hari Babu's bathing ghat and deposit of the same in the jungles on the banks of the river. The Municipal authorities are called upon to remove the privies from their present site and the scavengers therewith.
- A complaint.
- SAMMILANI,  
September 14th, 1907.
50. The *Sammilani* [Serampore] of the 14th September prays the District Board to fence the part of the road lying by a pond in the village of Makhla where an accident has recently taken place by the upset of a buffalo cart, one of the draught-cattle losing its life.
- Accident in a wayside pond.
- SAMMILANI,  
September 14th, 1907.
51. The *Nihar* [Contai] of the 17th September invites the attention of Mr. S. D. O. Taylor to the dangerous condition of the public road which runs eastwards to the Khasmahal.
- A public road in want of repairs.
- NIHAR,  
September 17th, 1907.

(g)—Railways and Communications, including Canals and Irrigation.

52. The *Ratnakar* [Asansol] of the 14th September complains against the Railway authorities for their mismanagement. There are no lamps on the over-bridge at the Kalipahari station and great danger is likely to befall people in crossing it. The paper requests the authorities to build a platform at the Kushunda Station.
- Railway grievance at Kalipahari.
- RATNAKAR,  
Sept. 14th, 1907.
53. Referring to the concession tickets to be issued to passengers by the several Railways during the ensuing Durga Puja holidays, the *Hindi Bangavasi* [Calcutta] of the 16th September asks its readers to mark how the English merchants devise various means to increase their income.
- Concession tickets by Railways.
- HINDI BANGAVASI,  
September 16th, 1907.



SARDHYA,  
September 18th, 1907.

54. A correspondent of the *Sandhya* [Calcutta] of the 16th September deplores the miserable condition of the Baraset-Basirhat road, which is due to the light railway of Messrs. Martin and Company. The attention of the Company is drawn to the matter.

DAILY HITAVADI,  
Sept. 17th, 1907.

55. A correspondent of the *Daily Hitavadi* [Calcutta] of the 17th September draws attention to the hardship of the poor raiyats of Argoal Serket within the jurisdiction of the Contai subdivision owing to the severity with which grazing fees are realised on embankments.

A complaint.

(h)—General.

KHAWH MOKKHOH  
PANCH.  
Sept. 3rd, 1907.

56. The *Khawh Mookhoh Panch* [Gaya] of the 3rd September criticizes the action of the District Officers in Bihar in their generally nominating incapable men for appointment as Honorary Magistrates, men such as are unable to write out their names even. As something relevant, the paper refers to the fact of the Courts of Honorary Magistrates being called Dark Courts in the United Provinces, because both the complainant and the accused stand in the same light in the eyes of those tribunals.

BURDWAN SANJIVANI,  
September 10th, 1907.

57. The *Burdwan Sanjivani* [Burdwan] has the following concerning the proposed Advisory Council of Notables:—

The proposed Advisory Council of Notables.

By the term "hereditary leaders" Government understands Native Princes and Zamindars. But these latter are not now-a-days the leaders of the country in any sense. Thanks to the Tenancy Act which Government has introduced, the ryot no longer regards the Zamindar as his leader. The Native Princes may be the leaders of their own subjects, but not of British subjects. Government knows this well. It will be now easy for Government to make it appear to the British public that India is being administered in consultation with the country's leaders. But the people will not fail to discover that Government's real intention is only to make a show, that it will pay no heed to Indian public opinion, but act just as it pleases. The Zamindars and most of the Native Princes will not have the courage to go against the wishes of the Government. Government having the power to nominate members to the Advisory Council will take good care to see that only such members are nominated as will be likely to support it. If, however, Government should be generous enough to appoint a few independent members, their position in the assembly will be identical with that of Sir Gurudas in the University Commission. No good, therefore, can be expected from the deliberations of an assembly in which officials and other Government supporters are sure to be predominant, especially as the Council will only offer confidential advice, but will have no means of enforcing it upon Government. The people will have no knowledge of what advice was offered on any question and whether such advice was accepted or rejected by Government, and the result will be that neither in the Imperial Legislative Council nor in the British Parliament will any one be in a position to ask why the recommendation of the Advisory Council was rejected. Another important point is that the Advisory Council will offer advice only when Government chooses to consult it, so that the Council will have no opportunity of pointing out any error into which, in its opinion, Government might be likely to fall. In the matter of asking the opinion of the members, Government is disposed to take the opinion of individual members instead of taking the opinion of the Council as a whole, in the belief that in the former case the members will not have the courage to go against the Government.

It will appear from the above that we shall gain nothing from the proposed Advisory Council. It will prove to be no better than a veritable Dead Sea apple, glittering to the view, but nothing more. It would have been far better, if instead of granting us this precious nothing, Mr. Morley had done nothing at all.

MARWARI BANDHU,  
Sept. 11th, 1907.

58. While quoting the remarks of the *Amrita Bazar Patrika* of a recent issue that Mr. Morley has admitted two impotent members into the India Council in Mr. K. G. Gupta and Sayed Hosain Belgrami, the *Marwari Bandhu* [Calcutta] of the 11th September refers to the fact of the extreme *Pardah* system being observed in the harem of the Muhammadan kings.

Appointment of members to the India Council.



and to the appointment of Khoja as the only suitable persons to work there, insinuating thereby that Mr. K. G. Gupta and Sayed H. Belgrami's appointment in the Council is of the same character.

59. Referring to the *Bande Mataram* sedition case the *Pallivasi* [Kalna]

PALLIVASI,  
September 11th, 1907.

The officials and the *swadeshi*.

of the 11th September observes that, the more the accused in such cases are suffering, the greater are the opportunities presented to the masses of the population for understanding the present political condition of the country. If the present case had not been instituted, the people would have had no occasion to know who was Mr. A. Ghose, or what his sacrifices were or to show their sympathy for him. The officials who are not gifted with the power of foresight, are themselves gradually firmly rooting a love for the *swadeshi* in the hearts of the people. They themselves have blown the fire of *swadeshi* into a blaze.

60. The *Pallivasi* [Kalna] of the 11th September inquires as to what steps the Government is taking to establish the proposed Agricultural Banks?

PALLIVASI.

61. The *Pallivasi* [Kalna] of the 11th September has the following :—

PALLIVASI.

The partition of Bengal and the unrest.

Mr. Morley, what more do you want? What "new facts" do you wish to have in addition to what you have already witnessed, to induce you to reconsider the partition of Bengal? All that has happened subsequent to the partition is new. When was it seen that a Bengali Editor set at defiance an English Court of Justice and went to gaol with a smiling countenance? The *Yugantar* case is different in character from the *Bangavasi* and the *Kesari* cases. Never was such boldness shown. Bepin Babu has set quite a novel example of fearlessness. Everything is new now-a-days.

Is not this *Swadeshi* spirit of the Bengalis a new thing? Was there ever such whole-hearted enthusiasm? The *Swadeshi* agitation has braved all oppositions and persecutions. The Gurkha's blows and Government prosecutions can no longer intimidate the people. Punishment has no deterrent effect. Honestly say if these are not your "new facts" of the Bengal partition.

If the Indian administrators think that they will pacify the country by punishing the people, they are seriously mistaken. It is the officials and their police who are creating disturbances. Imprisonment has lost its terrors; it has made heroes of insignificant men. Should the people get more and more infuriated, and it become necessary to inflict severer punishments and also to hang some people, the people will not then be cowed down, but will be goaded to desperation. There is still a set of elderly people who are restraining many men. The moment they pass away the cry of "lago," "lago" (on on) will go forth. Is it impracticable to administer a whole and undivided Bengal in the interests of peace?

After what has happened do you wish to wait longer to see new things? When will you come to your senses? Are all the strange incidents in the country mere moonshine? What horrors were not perpetrated at Jamalpur within the short space of two years? If you carried out the Bengal partition really for the country's good, you ought to undo it now, as you have seen that contrary results have followed. By so doing you will not lose your prestige; on the contrary your prestige will be increased. Loyal manifestoes and friendly assurances of some people will not restore peace to the country unless the partition is rescinded.

62. Referring to the proposal of the formation of the Advisory Council and of the extension of the Legislative Councils,

SANJIVANI,  
Sept. 12th, 1907.

Mr. Morley's Indian reforms.

the *Sanjivani* [Calcutta] of the 12th September remarks that the proposals once carried out, India will be brought to ruin by the inevitable ill-feeling and quarrels between party and party. If it wishes good to the country, the Government should at once avoid this evil measure, but if the contrary is desired, there is no better way to destruction. Arrangements have been made for a vigorous protest against this proposal of the Government.

63. A correspondent of the *Mihir-O-Sudhakar* [Calcutta] of the 13th September writes that Government is known to have issued orders that clerks and muharrirs generally in the Province are to have their salaries up to

MIHIR-O-SUDHAKAR  
September 13th, 1907.

Employees in offices of Sub-Registrars in Bengal.



April 1907 paid up as far as they may be due in each case at the rate of Rs. 20 and Rs. 15 for the two classes of employes respectively, but that similar employes in the offices of the Rural Sub-Registrars in Bengal have still to reap the benefit of this Government order.

SULTAN.  
September 13th, 1907.

64. Referring to the election of Mr. K. G. Gupta and Syed H. Bilgrami as members of the India Council, the *Soltan* [Calcutta] of the 13th September says that neither of them possesses independence of spirit or moral courage. The writer does not hope that they will ever take the trouble of freely discussing in the Council the subject of Indian grievances. Mr. Gupta is a senior member of the Indian Civil Service and an able man, but we have no instance on record in which he gave proof of his independent spirit. As for Mr. Bilgrami, he is no doubt an educated man, but we have no evidence of his cleverness. We know besides that he lacked the courage of freely expressing his opinion as a Member of the University Commission. At the very outset we arrived at this conclusion that Government would not elect such persons as Messrs. Ameer Ali, Rafiuddin, Sir Aga Khan and Messrs. Gokhale, R. C. Dutta and others. The Government elects such members only as say ditto to its proposals.

BANGAYA.  
Sept. 11th, 1907.

65. The *Bangavasi* [Calcutta] of the 14th September says that there is a rumour that the Chief Presidency Magistrate, Mr. Kingsford, will soon be made the District Judge of Nadia. We expected a little higher promotion. That will also come about. It all depends upon a single hanging. Slowly and slowly!

BASUMATI.  
September 14th, 1907.

66. With reference to official attempts to remove the cause of unrest and sedition in India, the *Basumati* [Calcutta] of the 14th September remarks that "The officials themselves are destroyers of peace". The way in which the Government strives to check the *Swadeshi* movement receives no support from the people. The Government understands this well; but still it attempts to direct the popular will by force of its laws and arms. No good result will come out of this. On the contrary unrest and oppression will prevail more and more, assuming an alarming aspect in future. It is not known when the Government will see its own mistake and give up the policy it has adopted. But until it does so, there is no hope of peace in the country. It is a mistaken policy to advise the people to have greater regard for the Government while adopting measures such as destroy that regard. It may however obstruct the popular power, but can never destroy it, nor split it into parts, so as to pave the path for the Government to realise its ends. Those who think this to be possible are surely mistaken.

BHARAT MITRA.  
September 14th, 1907.

67. Referring to the administrative reform, the *Bharat Mitra* [Calcutta] of the 14th September writes:—  
The administrative reforms. The Secretary of State is going to reform the administration of India, in consultation with the India Government. The reform is regarded under two different aspects—(a) the inauguration of the Advisory Council of Notables, and (b) the increase in the number of the Members of the Imperial and the Provincial Councils. The Advisory Council will be composed of the ruling Chiefs, the Rajas, Maharajas and the Zamindars of India.

Now, to begin with the first, these Rajas and Maharajas have been brought up and have passed their days in luxury inseparable from aristocratic life. Ease and comfort have been their constant companions since infancy. They cannot manage their estate affairs independently of any aid from others. How will they dare protest against any Government measure, specially when they will be the nominees of the Viceroy and the Lieutenant-Governors themselves. Besides, they will not be invested with any special power to introduce any question into the Council. Their function will be simply to express their opinions on the matter brought up before them.

As for the second aspect of the reformation, it is in contemplation to swell the number of Members in the Imperial and the Provincial Councils, and to introduce more zamindar and Musalman element in preference to the educated Indians belonging to the legal profession. Now, when the non-official Members, owing to their forming a small minority in the Council, in its present state, cannot manage to do what they wish to be done in reference



to any question, what good can come out of them, after reform has been introduced, specially when they will not have to represent the educated classes of Indians? It is, therefore, feared that the administrative reform, instead of doing any positive good to the country, may prove prejudicial to its interests.

68. The *Bharat Mitra* [Calcutta] of the 14th September has a reference to a recent contribution of a Punjab correspondent to its contemporary the *Englishman*, recounting the cause of Lala Lajpat Rai's and Sirdar Ajit Singh's deportation. The paper proceeds that the writer seems to have been seized with consternation, seeing that Mr. Morley is half inclined to release the deported, as it appears from his latest speech in Parliament. The Colonization Bill, says the paper, might have been the cause of agitation fomented by Lala Lajpat Rai and Sirdar Ajit Singh, and at the bottom of disaffection in the Punjab; but there is no evidence that they endeavoured to inflame the sepoys to revolt. Now that the Bill has been rescinded, it would not be unreasonable, in the opinion of the paper, to release the State prisoners.

69. Referring to the Factory Commission inaugurated by the Secretary of State which is now coming out to India to inquire into and report on the condition of the labourers employed in the local factories, the *Bihar Bandhu* [Bankipore] of the 14th September says that it now remains to be seen what substantial benefit accrues to the Indian people from the working of the Commission, after the heavy expenses they will have to meet on its account.

70. The *Bihar Bandhu* [Bankipore] of the 14th September is gratified at the sympathetic treatment of the famine-stricken people of the United Provinces by the Local Government, seeing that the latter has authorized the Collectors of Gorakhpur and Badaun to remit the revenue payable by the people of those districts as a matter of relief.

71. The *Navayug* [Calcutta] of the 14th September appeals to Sir A. Fraser to move the Government of India in favour of a change of the policy of repression which is now being pursued in Bengal in connexion with the prevailing unrest.

72. The *Navayug* [Calcutta] of the 14th September, while strongly deprecating any idea of ridding India of the English and regarding the maintenance of English control over India as absolutely necessary in the interests of the Indians themselves, is not prepared to accord its support to the policy of repression now in official favour. The paper thinks a reform in the present system of government necessary. The present race of Englishmen no longer feel for the Indians as their forefathers used to do. An impeachment of a high official like Hastings for misgovernment in India is impossible at the present day. The people of India believe that nowadays officials who oppress natives are rewarded rather than punished. That a fifteen-year old lad should be whipped for having assaulted a European police officer is barbarous.

73. The *Ratnakar* [Asansol] of the 14th September writes as follows:—  
The village postmen have been ordered to wear uniforms which will be supplied to them by the authorities, but the costs of which will have to be borne by the postmen themselves, although it is not the rule with those who serve in the General Post Office. However, the suffering of the poor people does not end there. Great inconvenience will be suffered by them in this uniform during the rains, as they have to wade through the mud in the villages in the course of doing their duty. The paper concludes remarking that the village postman is conspicuous with the official badge he already possesses; such being the case, why should they be made to incur unnecessary expenses for nothing?

74. With reference to the presentation of declaration, successively by three young gentlemen, as printer of *Yugantar* newspaper, before the Chief Presidency Magistrate, Mr. Kingsford, and the subsequent action of the Magis-

The *Yugantar* newspaper and the police.



trate in respect to the matter, the *Daily Hitavadi* [Calcutta] of the 15th September writes that as no newspaper can as a rule be published without the sanction of the Chief Presidency Magistrate, Mr. Kingsford avails himself of the rule and delays to accept the declaration, thereby interfering in the publication of the paper, *Yugantar*. The paper learns that some graduates are also ready to take all responsibilities of printing and publishing the *Yugantar* on their own shoulders. If that be the case, no objection of the Magistrate is likely to hold to the last. What then is the good of betraying so much meanness as to delay the acceptance of the declaration?

SAMMILANI,  
September 14th, 1907.

75. The *Sammitani* [Serampore] of the 14th September complains against the Post Master of Radhaballavpore for his carelessness and inattention to duties, in consequence of which the subscribers to the papers are continually suffering inconveniences. The complaint was once before made against the Post Master for his neglect of duty.

HITAVARTA,  
September 15th, 1907.

76. Referring to the speech delivered on Wednesday last at a meeting held to express sympathy with Babu Bepin Chandra Pal in which there was allusion to the fact of his having been made naked on entering the Jail and served with coarse food, the *Hitavarta* [Calcutta] of the 15th September remarks that Government is bearing itself like the Czar of Russia in its administrative proceedings and that it is this that stands at the bottom of the present disaffection. The English should remember, says the paper, that it does not augur well for the State that Government should maltreat the youths and the leading men of the country and thus do wrong to the people.

HITVARTTA.

77. The *Hitvarta* [Calcutta] of the 15th September writes:—  
The Editor of the *Daily Mail* engaged as news-supplier to Government. It is because the Indians do not enlist the sympathy of Mr. Coates, the Editor of the *Daily Mail*, that he has been engaged by the Imperial Government to secure news concerning India and to report them to Government. Had it not been for this, his appointment would have been unnecessary, inasmuch as there are numerous papers in the country which supply Government with information relating to it in their usual course of business. Has not the Indian's money, asks the paper, any value in the eyes of Government?

HITVARTTA.

78. Referring to the interpellation at the last meeting of the Provincial Legislative Council on the flogging of Susil Kumar, the *Hitavarta* [Calcutta] of the 15th September remarks that it is now established that Sir Andrew Fraser will say nothing to the Magistrates who disobey the Ruling of the High Court in their Judicial Proceeding. It is evidently astonishing, says the paper, that such executive officers should expect the sympathy of the people and resent when the latter refuse to sympathise with them. The paper reflects that Government officials of the inferior order only imitate their superiors in their atrocious dealing with the people, and hearing that it is in contemplation to treat other youthful Bengalis also just in the same way as Susil, notes that the former are ready to submit, in the cause of their country, to any fate that awaits them in future.

DAILY HITAVADI,  
September 16th, 1907.

79. The *Daily Hitavadi* [Calcutta] of the 6th September writes:—  
Official sense of justice. The way in which the Government carries on the work of administration is spreading far and wide the fame of the officials for justice. We often see that the official against whom the newspapers wield their pens is rewarded with promotion by the Government. But the matter has now reached its climax. Now-a-days the Government is determined to give a reward to the official whose misconduct is unveiled by the High Court. The irregularities of which the District Superintendent, Mr. Ryland, was guilty were placed in the strongest light by the High Court and for this reason he has been made a Deputy Inspector-General of Police by the Lieutenant-Governor of Eastern Bengal and Assam. But, notwithstanding the claims of seniority the promotion of a man against whom the High Court severely pronounced its opinion ought to have been deferred for the present in deference to that Court. But this is not to be at present. When Anglo Indian nobodies, if they defy the High Court, go un-



punished, there can be no question that the Lieutenant-Governor should do the same. The officials have come to learn that if they go contrary to the law, their names will be published in the newspapers and promotion will be a thing of the near future. It is owing to this that official vagaries are so rampant at present.

80. The *Daily Hitavadi* [Calcutta] of the 16th September writes that

The civilisation of the West.

to think of the cruelty and barbarism which a certain European police officer showed the other

day in seeking to repress the present agitation in the country will easily make one realise how far the English have progressed in civilisation, to think of the ill-treatment which the youths arrested in connexion with the Lal Bazar riots got from barbarous and demoniac-spirited police officers would make the blood flow the quicker in the veins even of a dying man. The Bengali youths, tied hand and foot as they were, were not only beaten by the wretches but were also dipped in a reservoir and subjected there to no end of ill-treatment. An uncivilised and cowardly people like the Bengalis cannot conceive how a race, a member of which is capable of showing his heroism by committing oppression of this kind on a helpless Bengali youth, brags of its civilisation and heroism. If a brute of a man kicks a respectable youth, and after binding him in chains, one can easily conceive what must be the kind of public feeling towards the entire body of the population of the country in which that brute of a man was born.

A friend of the editor of this paper witnessed from a distance the 5 Bengali youths arrested in connexion with the Lal Bazar riots being assaulted by European policemen and great was his astonishment when these policemen the next day swore in Court that they had not assaulted the young men in question. This gentleman evidently believed that European races are incapable of telling lies, of which the Bengalis only had the monopoly. Such is indeed the great hypnotic influence of the European peoples, that the gentleman in question could not easily realise that a petty policeman would lie when that policeman happened to be a member of the race which could found an Empire on corruption, falsehood and deceit, which has not scrupled through its officials to prove the words of its Queen to be false, and a Viceroy belonging to which did not hesitate in connection with the Partition question to unblushingly try to appease the Bengalis by lies.

That Western nations are far more uncivilised and devoid of manhood than the Eastern ones is what is not understood by the majority of Indians. The building of immense ships and palaces, being meek before the strong and outrageous towards the weak, and the invention of a few new instruments through the help of the material sciences—these alone do not constitute the tests of civilisation. It is matter for amazement that the Magistrate did not think it necessary to inquire how the marks of assault on the persons of the accused youths came to be there. If the youths were not assaulted at the time they were arrested, they must certainly have been assaulted in *hijab*. The Magistrate acted in the idea that when the European policemen said they did not assault, they certainly did not.

A second proof of the civilisation of the English people is found in the way in which Lala Hansraj and certain other vakils are being made to rot in *hijab* for the last four months. Making gentlemen rot in *hijab* in this manner before their guilt has been adjudicated upon is in the estimation of Indians at best the height of barbarism. Considering the kind of British justice the Indians are now getting, some time hence the Indians will probably begin using the true Judge's justice instead of the present "*kazis* justice" as a sarcastic way of typifying injustice. Considering again the kind of oppression the police are committing on the inoffensive populace at the instigation of short-sighted officials, instead of "*Magher Muluk*" "*Ingrazer Muluk*" will probably soon come to be the term in use amongst Indians to indicate anarchy. The hypnotic influence of the western people over the Eastern is now passing away, and orientals are now coming to realise more and more that they are far in advance of the occidentals in point of civilisation and manhood. On the day this truth is realised by all the oriental nations the influence of the West will cease in the East.

DAILY HITAVADI,  
Sept. 16th, 1907.



HINDI BANGAVASI,  
September 12th, 1897.

81. Referring to the closing passage of Sir Andrew Fraser's reply to the address presented to His Honour by the Jains at the Parasnath Hill in which he assured them that the opinion he expressed there was subject to modification, the *Hindi Bangavasi* [Calcutta] of the 16th September says that the sooner His Honour modifies his opinion the better. No Bungalows should be allowed to be erected in any part of the Parasnath Hill, as the permission to erect bungalows is sure to be followed by serious consequences.

HINDI BANGAVASI,  
Sept. 12th, 1897.

82. Under the heading "Don't be arrogant" the *Hindi Bangavasi* [Calcutta] of the 16th September has the following:—

Don't be arrogant.

O Englishmen! you boast that the Indians are a hundred times more prosperous under your rule than under any other rule. Tell us if this boast is founded on fact.

Of course during your rule, rapine and plunder have ceased to a great extent, thuggee has been suppressed. The Pindarees have been subdued. Railways, telegraphs and steamer service have been established. In fact, everything which tends to make an outward show of happiness has been done. But what is the state of things within? Is the latter equally worthy of your boast?

To all appearances, we have become very refined and polished, but have we not gradually become empty within? Have not the Indians become emasculated and without stamina? We are at present the most beggarly people in the world. Even a mighty king to-day is a street beggar clad in rags and living in a hut thatched with leaves. What nation can be poorer than one of which the daily income of an individual is but 3 pice a day.

We are so poor. Still some among you arrogantly say: "We have made the Indians happier than they can be under any other rule. This makes us laugh as well as weep. We are dying of our poverty and some of you are bragging as above. Lord George Hamilton, the then Secretary of State, challenged anybody to prove that the people of India were becoming poorer under British rule and Englishmen would retire from the country in shame. This bold challenge was thrown out in 1901.

Sir William Digby took up the challenge immediately after and produced a voluminous work entitled "Prosperous India" in which he showed by facts and figures that the condition of India had become deplorable.

O Englishmen! you rule India in two capacities, as a king and as a shop-keeper. You carry on the administration in the capacity of a king, while you drain the resources of the people in the capacity of a shop-keeper. It may be slowly or with accelerated force,—there is no use denying the fact of this blood-sucking. Sir Digby has proved this up to the hilt. Why then do some of your representatives declare with arrogance that Indians are happy?

O Englishmen! your object may be to achieve happiness of the millions. The principle underlying your policy may be the contentment of the subject people, but are your Indian subjects happy for that? Lord George Hamilton could not rebut one out of a hundred statements of Sir Digby to prove that the condition of India was deplorable. In the face of this, why do some of you talk of India being happy?

Lord Clive compared Murshidabad in 1857 to London in extent and wealth, when the people of Murshidabad were richer than the people of London. Does the comparison hold good now? Englishmen! tell us why it is not so.

An Englishman has remarked that the import of foreign goods has destroyed the wealth and industries of India. It is your own countrymen who have shown in various ways how India has been ruined.

O Englishmen! It is by good luck that you have attained the sovereignty of India. Go on draining it as much as you like, but don't be arrogant. Although a nation of shop-keepers you have attained a kingdom. Destroy our industries, but do not brag you are all in all. Enjoy your life as you please, but don't brag or be arrogant.

83. The *Daily Hitavadi* [Calcutta] of the 17th September says that while all the expenses of the Colonial offices in England are paid from the British Treasury those of the India Office expenditure.



India Office are met by poor India. There is a check upon the expenses of the Colonial offices, but none on those of the India Office. This is because the money belongs to Gauri Sen (*i.e.*, to no responsible party) as the saying goes.

84. The *Nihar* [Contai] of the 17th September complains of postal inconveniences caused by the increased pressure of work on the men of the local post office owing to the large influx of people to the place every day for transaction of business. The present salary of the post master is quite inadequate. The authorities are requested to grant him an increase of salary.

NIHAR,  
September 17th 1907.

85. The *Nihar* [Contai] of the 17th September observes that the more vigorously the officials oppress the people, the stauncher will become the latter's love for their country. The paper learns that on the complaint of a Marwari millionaire who had been insulted by a certain official, the whole community has resolved, in retaliation for the insult, not to deal in *belati* piece-goods hence-forward. They will not this year enter into contracts for *belati* goods with English merchants on the "lucky day."

NIHAR,

86. The Textile Factories Commission about to be constituted raises in the *Daily Hitavadi* [Calcutta] of the 18th September an apprehension of an ulterior bad purpose in Government to make Indian machine-made piece-goods dearer than English ones.

DAILY HITAVADI,  
September 18th, 1907.

### III—LEGISLATION.

87. *Re* the Government's reply to the Hon'ble Bhupendra Nath Basu's question on the subject of the flogging of the lad Sushil Kumar, that it has nothing to do with what the Magistrate, Mr. Kingsford, did in his judicial capacity, the *Sanjivani* [Calcutta] of the 12th September says that the public have become very much displeased with the conduct of Government in this respect. All Bengal feels that the stripes did not fall on the body of Sushil Kumar alone, but on that of every parent's son as well. The tears shed by the men and women will not go in vain.

SANJIVANI,  
September 12th, 1907.

### V—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

88. The *Sammilani* [Serampore] of the 14th September reports damage done to crops in Rasulpur and other villages in Sub-Division Arambagh, by the overflowing of the river Damodar. The loss suffered by the poor is severe.

SAMMILANI,  
September 14th, 1907.

89. In a short paragraph on the subject noted in the margin, the *Tamalika* [Tamluk] of the 14th September reports the breaking out of epidemic diseases, *e.g.*, cholera, malaria, dysentery, etc., in different places in the Midnapore district and attributes this outbreak to the decomposition of jute plants in stagnant water, and to the bad and insufficient diet taken by people owing to the high prices ruling in the market.

TAMALIKA,  
Sept. 14th, 1907.

90. A correspondent of the *Sandhya* [Calcutta] of the 16th September draws the attention of the Baraset Municipality to the frightful condition of the roads in Mahespur, Kemia, Gushtia, Kalyanpur and other places within its jurisdiction.

SANDHYA,  
Sept. 16th 1907.

High prices at Contai.

91. The *Nihar* [Contai] of the 17th September reports that high prices are ruling in the markets at Contai.

NIHAR,  
Sept. 17th, 1907.

### VI—MISCELLANEOUS.

92. Under the marginally noted heading, the *Marwari Bandh* [Calcutta] of the 11th September writes:—  
It was because the Indians had heard so much of the English being just and fair in their dealings, that they gladly subjected themselves to British rule, hoping that the fact of their being British

MARWARI BANDH,  
September 11th, 1907.



subjects would, eventually, liberate them from bondage. And under this impression, they have, invariably, been helping the British Government to carry on the administration of the country and they will go on doing so, as long as they do not lose faith in its honesty and justice, while the Government has, on its part, been always seeking its own well-being and success by subjugating the Indian people and ruling over them.

The rulers and the ruled went on amicably in their mutual relation, until they became slightly estranged from each other on the outbreak of the Sepoy Mutiny in 1857. The estrangement, however, did not last long, as the Mutiny was shortly followed by general pacification and the well known Queen's Proclamation created a healthy feeling between Government and its subjects by the offer of splendid promises in the way of rights and privileges.

Preferment came to the deserving and educated Indians and the relation, between the ruler and the ruled again became harmonious and continued so until when the people demanded the fulfilment of the promises set forth in the Proclamation and the Government representatives repudiated the same. This, naturally, alienated the people from Government, made them discontented and rendered it necessary for them to inaugurate the National Congress and cry for redress. And since then, the Indians have lost their faith in British rule and the consequence of the English people has diminished in their eyes. Now, the proceedings of the Government officials, Executive and Judicial, are, generally, regarded with suspicion and add new force to the popular agitation: Sushil Kumar has enlisted the wholesale sympathy of the people while the conviction of the *Yugantar* has tended to swell the number of its subscribers. Now, what does account for this state of feeling? Surely, nothing else than the failure of Government to do its duty and its indifference to attend to its obligations.

MARWARI BANDHU,  
September 11th, 1907.

93. The *Marwari Bandhu* [Calcutta] of the 11th September, seeks to

The Marwari and the *swadeshi* articles.

refute the assertion of the Marwaris that dealing in imported articles constitutes loyalty to Government in the present days. Dealing in foreign articles, says the paper, is rather prejudicial to loyalty, in as much as it hampers the carrying on of trade in the country-made goods and makes the country poor, driving the people to the verge of starvation, and virtually no loyalty can come from a starving population. Should the Marwaris enquire into the present condition of the country and of the local merchants, the reasonable and the unpervise among them will, of course, admit that it is the foreign trade and the non-development of the local industry that have been sapping the financial strength of India, and that stand at the root of its poverty. The Muhammadan rule, however unfavourable it had otherwise been, did not exhaust the wealth of the country. It is during the British administration to which India, confessedly, owes its material and intellectual progress, that seven crores of its people have to suffer starvation for want of resource.

The paper remarks that it is the poverty of the people that has compelled them to raise so much hue and cry, inaugurate the National Congress and criticise the action of Government. A nation happy and prosperous has no cause to complain of its lot to its ruler and to find fault with his administration. In fine, it is the *swadeshi* trade that can make the Indians happy and loyal to Government and not the dealing in *bideshi* articles as the Marwaris are deluded to fancy.

MARWARI BANDHU,  
September 11th, 1907.

94. Making a reference to the recent article of the *Civil and Military*

The *Civil and Military Gazette*, and the Indians.

*Gazette*, Lahore, entitled "the Babas and their leaders," in which the paper slights the Indians as regards their social status and criticizes the advice of the Archbishop of Lahore that the English had better mix and live in amity with the natives, the *Marwari Bandhu* [Calcutta] of the 11th September remarks that the journal is within its rights to say that the Indian people do not stand on the same footing with the English. God forbid! exclaims the paper (*Marwari Bandhu*), that the Indians be like the English or they may stand on the same footing with them. The paper rather prays that the former may remain just the same as they at present are.



95. The *Marwari Bandhu* [Calcutta] of the 11th September remarks that should the English abide by the advice offered to them by the Archbishop of Lahore in his recent contribution to the local *Civil and Military Gazette*, the discontent of the people would, doubtless, be removed to a great extent, and the present disorder in the country would, eventually, disappear. But, will the English, asks the paper, follow the advice?

96. Referring to the recent conflict between the Muhammadans and the Sikhs in the Punjab and to the fact of their having set fire to the latter's places of worship, the *Marwari Bandhu* [Calcutta] of the 11th September is astonished that Government has not as yet taken any decisive measure in the matter, after making a regular inquiry into the same. The paper, in the same breath, adds that this should not however be taken as a matter of surprise, keeping in view the fact of the policy of "Divide and Rule" being so much acted upon by Government at present.

97. The *Medini Banahab* [Midnapore] of the 11th September is at a loss to understand why the peace of the country has been violated, why young men of education and respectability, of Aryan descent, have been branded with the infamy of rebellion, why the long-established laws of the country have been misunderstood, fraud has been adopted in lieu of justice, and anarchy rules in the name of government.

Rebellion is a thing foreign to this country; and as we have resolved to boycott everything foreign, all symptoms of the alien thing, rebellion ought to be boycotted at the very outset. It is when vindicating this principle that the newspapers have been held seditious.

The people have been very much bewildered to see the violation of the established policy of Government by the Judges of Superior Courts. It is mainly for this reason that in their unrest they have raised the clamour of discontent; that they are entreating you, Englishmen, to maintain the established fame of your courts of justice. They ask you not to be moved by the preaching of selfish men. They ask you not to entrust such people with the duties of a District Superintendent of Police as see spectres even in a bridal procession; nor allow vindictive men to rule, who can inflict barbarous punishment upon a mere boy of fifteen. They entreat you also not to twist the laws before those that obey them, and not to stir up the flame of animosity between those who try to be friends with one another.

This is exactly what is on the lips of every one in this country. It is the officials, ignorant of the situation, that are kindling the fire of sedition throughout the country, while those who administer justice are eagerly adding fuel to it. Can this fire be expected to go out, if seditionists be tried in the way they are at present?

98. The *Sandhya* [Calcutta], of the 12th September has the following in connection with the incarceration of Babu Bepin Chandra Pal:—

The incarceration of Babu Bepin Chandra Pal.

Like the *yaksha* in Kalidas's *Meghadutam* we are to-day disconsolate for our separation from our Bepin Chandra. "Far am I from my sweet-heart" cried the *yaksha* in his agony of heart. A curse had banished the *yaksha*, and Bepin Chandra is imprisoned by the tyrannous *Feringhi*. That curse came to a termination. Will not this tyranny also terminate? Whatever may happen one thing has been achieved, Bepin Chandra has shown his independence in the name of religion, and has pointed out the way of deliverance. With the thunderous voice of the man who takes his stand upon religion, a voice which shook India and maddened Bengal, he said in the name of religion, manliness and truth, "I will not take the name of God in vain to assist in the tyranny and persecution by the *Feringhi*." This he said not in his bed-room, not in a meeting where principles of self-government were being discussed, not at College Square or Beadon Square, but in the presence of the *Feringhi* Magistrate engaged in holding a trial. No one ever showed such a bold front nor ever entered such a bold protest. No sooner was the protest made than punishment followed;



no sooner was the plea of conscientious scruples raised, than the sentence of imprisonment was pronounced. Hitherto protests have taken the form of speeches in Legislative Councils and of petitions, expressed in language characteristic of a go-between at once sweet and pungent, eulogistic and condemnatory. But Bepin Chandra's protest breathed *Swaraj*, was self-respecting and a source of just pride to the generality of mankind. On the other hand, Bepin Chandra has made it clear to the *Feringhi* that though he (the *Feringhi*) governs India and gives education to many of us, yet we have a standard rod of measurement, far different from that of his law courts. Henceforth we will make use of that measuring rod which appertains to religion and manliness. It has convinced us that though we are bound to pay revenue to the *Feringhi*, though we are an oppressed, downtrodden, conquered and subject people, yet we are not bound to assist him in persecuting and tyrannising over us. Our own countrymen are dearer, nay the dearest to us. We are determined therefore to keep our nationalism intact without any regard to his frowns. Such a determination is new to this country. Like *Basudev* in *Kansa's* prison Bepinchandra is kept in close confinement. It was in a prison that the Lord (*Sri Krishna*) was born, and it is there that he will again be manifest. We will bring into existence millions of Bepinchandras and see who come out victorious, the *Feringhi* or ourselves. In the meantime we exhort our friend not to forget what a great love we bear him.

SANDHYA,  
September 12th, 1907

Sympathy with Babu Bepin  
Chandra Pal.

99. The *Sandhya* [Calcutta] of the 12th September has the following:—

*On parting with Bepin Babu.*

Many could not find it in their hearts to eat on the day Bepin Babu was sent to jail. In many houses there arose the sound of lamentation. As for the boys, they went quite mad. Yesterday the students of the Ripon College burnt English-made cloths in front of the college building and raised a loud lamentation out of sorrow for Bepin Babu. About one hundred and fifty boys of the Seal's Free College, who were not allowed leave, went out of the school. Signs of a serious state of things are observable on all sides.

It rends one's heart to hear of the manner in which the boys of Tanjore City in Madras expressed their sorrow for Bepin Babu. On hearing the news of Bepin Babu's imprisonment they bathed and fasted. At last a monster meeting was held, at which a portrait of Bepin Babu was kept and it was kissed by all. Then a long procession went out, taking the portrait with it.

Bepin Chandra, the *dusmans* (enemies) have taken you to jail and are oppressing you there. But know that the whole country is weeping for you. We must and we will avenge ourselves for this. If we do not, we are cowards, we are not sons of Aryans.

We have become helpless in the absence of Bepin Babu. We do not know what to do or where to go.

Surendranath, where are you today? Come and standing up at a meeting say that you will console us in our sorrow, that you will kindle in our sorrowful heart the fire of enthusiasm.

HITAVADI,  
September 13th, 1907.

100. In a very lengthy article headed "The antidote of poison is poison" the *Hitavadi* [Calcutta] of the 13th September appeals to the Bengalis to be on their guard as the days of *Durga Puja* are drawing nearer and nearer and the Anglo-Indians, both officials and non-officials, have resolved to kill the *Swadeshi* and boycott. Injustice and oppression prevail in the country, meetings are prohibited in East Bengal, students and teachers are prevented from joining the movement; while deportation, incarceration and flogging have become affairs of every day. Over and above all this, the Muhammadans have been set against the Hindus by showing undue favours and partiality to them. Efforts are being made to keep the zamindars aloof from the *Swadeshi* movement by striking terror into them. Some self-seeking Hindus who strive for Government favours, have been duped by allurements and set to bring ruin upon the Bengalis. Attempts are being made everywhere to get the leaders into a scrape by false conspiracies, to accuse them unjustly and to punish them severely for light offences. The same vast preparation for repression of the Hindus is manifest throughout Northern India.



Can anybody explain why there is such preparation for oppressing the weak? The pleas of rebellion and revolution are sham. They are mere attempts to delude those who are ignorant of the situation. The *swadeshi* and boycott are the sole causes of this repressive movement. The English traders have come to learn that the Bengalis will keep their vow even at the sacrifice of their lives, and that the movement spreads throughout India. The loss which they incurred during the past two years was a heavy one. If, therefore, English goods again fail to find a market this year, they will have to wind up business. The officials, who promote the interests of those traders, have also read the situation. It is for this reason that they have set themselves to check the *swadeshi* movement. But as it does not look well for the Government to embarrass the people who are making attempts to promote the growth of indigenous articles, so the officials are branding the people with infamy and have embarked on a campaign against them.

The English traders have perhaps thought that the Bengalis will be frightened by oppression and repression, so that their organs, the Anglo-Indian journals, are in various ways supporting the repressive measures of the Government. They have thought that brute force will be effective and, therefore, they have applied all their strength.

Now that the Bengalis are hard pressed on all sides by their enemies, their own strength of mind must be their only prop. They will not be frightened by the frantic dance of the mad English people. Were that possible, the *swadeshi* movement would not have struck so much terror into Englishmen. The Bengalis have not got beyond the stage when threats and punishments of the Executive could have any effect on them.

The more the English adopt repressive measures, the more should we be firm in our purpose. Nobody can control the movements of our mind. Let it be, therefore, shown this year that boycott itself is the only remedy against the oppression and repression to which we are being subjected for boycotting English goods, that "the antidote of poison is poison," as the *Sastras* say.

As the English are inflicting punishments on our bodies, we should punish them with starvation. The Motherland expects every one of her sons to do his duty to herself.

The Marwaris are doing no less harm to the country. They should no longer be pardoned. The barbers and washermen should be made to boycott them where possible.

On the whole, strictness in every respect ought to be observed this year. In disregard of friendship and relationship, the traitors to the country ought to be punished. If social ban and anathema obtain in the villages, boycott is sure to be successful. The push of the last two years has made the tree of English manufactures totter. This year, in retaliation for the oppressions suffered by our countrymen, give another vigorous push and the tree will fall uprooted. It is the year of our final test. If, therefore, we betray cowardice or be wanting in diligence, we are destined to downfall and there will be no hope of revival. We, therefore, tell you, Bengalis, to be careful. So that this year's push may be the last push on our enemies. Prepare yourselves for that. Law and Justice are at our back. We are, therefore, sure to win Victory in this battle of life and death.

101. The *Navasakti* [Calcutta] of the 13th September has the following poem entitled "Baptism (initiation) with fire":—

A poem.

If the desire to kindle a flame has come upon you, then do, do, do kindle the flame.

What will be the offering you will make to that flame to-day? With what will you deck out the plate to be used in the worship?

If fear comes—if the eye cannot bear to see the stream of your own blood,

If after expressing in language your inmost feelings, you are not able to suffer cruel incarceration,

Then go back from here—what business have you to come here?

We do not want to see a hypocritical devotee in the garb of a worshipper of the Mother.

Let him in whose heart the flame has been kindled rush forward here.

Little by little the play of the consequences of this flame will develop.

NAVASAKTI,  
Sept. 13th, 1907.



The destroying tongues of this flame will, passing out of this earth, envelop the skies.

On that account let him come forward to-day who will put the red blood-mark on his forehead.

Let him come forward who will deck out the plate to be used in the worship by sacrificing himself for life.

If even after this, the desire continues, then do, do, do kindle the flame.

SANDHYA,  
September 13th, 1907.

"The storm is rising, the roof will be blown off."

102. The *Sandhya* [Calcutta] of the 13th September contains the following:—

*The storm is rising, the roof will be blown off.*

The *Feringhis* have snatched away arms from the hands of three millions of us and have tied us all down with the cord of subjection. He has tied us so tightly and securely as to prevent the least movement. After reducing us to this condition, he is committing upon us any and every oppression. If little boys cry out "Mother, Mother," the *Feringhi* gives them pokes from his baton and takes them to jail. We said we should not eat the *Feringhi's* salt, lest we should have to sing his praise; and that very moment he took to ramming his salt down our throats with his regulation *lathi*. Our household goddesses (meaning wives) broke the glass bangles they had on their wrists, and the *Feringhi* immediately posted punitive police in every village and commenced harassing us. It is impossible to describe all the oppressions he is committing. To describe them in detail would fill a big volume. In short, the measure of the *feringhi's* sin has become full, and the day of his excesses in India is drawing to a close. The time has come when he will have to launch his boat. By sending Bepin Chandra, the Mother's favourite son, to jail, the *Feringhi* has torn away with his own hand the anchor of his boat. He has no alternative now but to float away. In the mid ocean, again, there has arisen the storm of *Swadeshi*. It is probably the will of God that the *Feringhi* trader's boat, full of sin at it is, shall founder in this storm. He will try to save his boat by unfurling the sail of sovereign power or brute force. But the storm raised by the sighs of three hundred millions of men will break down the mast form which the sail is unfurled. There is no escape for him this time. And what shall we do? We shall stand on the shore and see the fun. The storm that has risen on the sea will, no doubt, sweep over us, but we shall not die. We are standing on the shore of our own country, and no danger will overtake us. If the force of the storm brings down our house and home, Mother will protect us in her own lap. We are Mother's sons, and if necessity arises we shall find shelter in her lap. But the *Feringhi* has no one on the shores of India whom he may call his father or his mother.

Now that the storm of revolution is raging in the country, we must all come out of our houses and stand firmly hand in hand. Coolies and labourers, cultivators and shop-keepers, in fact, people of all classes must be brought out of their homes and made to stand hand in hand beside us. Whoever hides himself inside his house while the storm is raging will be crushed to death by the falling down of the house. All must desist from their work while the storm rages. Schoolboys shall not now carry on their studies with assiduity. Mill labourers shall not now work the *Feringhi's* mills with due attention. Clerks shall not ply their pens with attention in the *Feringhi's* office. The *Feringhi's* slave shall not enact the farce of trying (cases) in the courts with attention, and gradually the *swadeshi* police and sepoys shall not be able to carry out the *Feringhi's* orders with due attention, for if one goes to carry them out, half a dozen of his fellows will prevent his doing so. Guests of the *Bande Matram* grows, the more clearly will everybody see that a serious revolution is going on in the country. Then the people will clasp each other firmly and no one will allow any other to stand aloof by himself. In this way, they shall all come to be of one mind. In this unexpected way in the midst of a revolution will a great unity come suddenly into existence. The same sight was seen in France and America. When the tempest of this revolution will be at its highest, then even the detective officers will see that they are natives of the country and if in such inclement weather they remain in the



foreigner's boat, they will be drowned in the sea. Then these our people will come back to our houses. It is the piety of our forefathers which has brought about this storm of revolution in (India) this land of action. That is why, though there is no failure of crops, rice is selling at eight rupees per maund. That is why no one is able to make the two ends meet, and everybody is finding it hard to keep his pot boiling. In France revolution in its terrible aspect made its appearance out of a severe national distress due to scarcity of food. The same thing is going to happen in India to-day. The force of this storm will blow off the foundations of our society, temples of religion and the roofs of our houses. But, after that, when the storm is over, the sky will clear up, the earth will produce bumper harvests and in India the *Satyajuga* (the era of truth) will return.

103. The *Soltan* [Calcutta] of the 13th September writes as follows:—

"Will not the delusion of the Muhammadans come to an end?"

Almost all the Muhammadans believe that as a price of their support to the partition of Bengal, their opposition to the *swadeshi* movement, their enmity to the Hindus resulting in internal discord and dissension, the English will grant them exceptional favours. The silly Muhammadan is still unable to understand the real character of the English; they still continue in this delusion. Nothing but self-help and self-dependence can make a people really great. The world respects the mighty individual and the weakling goes to the wall. This is the inexorable law of the world, and the English themselves are staunch believers in its truth.

The Muhammadans of Comilla, in attempting to please the English, incurred the displeasure of the Hindus. A Hindu shot a Muhammadan dead, but the English either could not or did not afford any redress. The accused were all acquitted. In the Jamalpur *méla* case the Musalmans were sent to goal, but the Hindu rioters were only fined. At Dewanganj two Musalmans died, but no redress was found. In the Keshorehat case and other cases in the Rajshahi district, the Muhammadans fared very miserably. In numerous other cases in different parts of India, it is the Muhammadan who suffered and no redress, worth the name, could be found.

Some people may try to find some consolation in the fact that Muhammadans have got some Government appointments. What foolishness this! A new Province was created and everybody knew that many new officers would be appointed. Considering the population of Hindus and Muhammadans in Eastern Bengal, it must be said that the latter have got a larger number of appointments. What, then, has the Muhammadan gained by his abject flattery? What is the Government doing for us that we should sacrifice our conscience, our independence and the interests of our motherland?

It is only young men of respectable Muhammadan families that have been given Police Sub-Inspectorships. Had it not been for these petty appointments, they might have earned distinction in the University and have distinguished themselves in other spheres of life. Let the toadies now calculate their gains and losses. We are neglecting to educate ourselves. Pleaders, mukhtears, doctors, and barristers have still a wide field in Bengal. Why should we, then, give up such independent and respectable professions and go on whining for official favours? If native arts and industries thrive, thousands of Muhammadan artisans will be immensely benefited. Why should we then turn aside from this and quarrel with our neighbours and allow ourselves to be carried away by the temptation which the prospect of a life of slavery affords? Do not the Muhammadans understand this simple thing? The loan of 3 lakhs given to the Nawab of Dacca by Government will perhaps be pointed out by some people as the reward of the Muhammadan support to Government. Brother, be a little thoughtful and count your gains. The Delhi Durbar cost the Nawab 7 lakhs; the giving away of sweets at the time of the Coronation cost him about a lakh; for the reception of Lord Curzon at Dacca, more than a lakh. Thus 10 to 12 lakhs had to be spent on four or five occasions for the reception of the rulers. More than a lakh was spent in supporting the Bengal partition. It will appear that in four or five years the Nawab had to spend nearly 15 lakhs to please the Government, and in return he got only 3 lakhs as loan, at a time when he was in serious trouble. Is the plight to which the Nawab has been reduced

SOLTAN,  
Sept. 13th, 1907.



our reward for our vaunted loyalty? Could not the Government place him in a much more respectable position if it was so minded?

We do not mean to excite the Muhammadans against the officials. What we say is that flattery will never improve our position. We should on no account cast aside indigenous arts and industries. Neither the Hindus nor the English will be able to effect our improvement. We must be self-reliant. It is for this that we ask you, brother, to give up offering *puja* to the *Lat*. Stand on your own legs, and strive after higher education. Give up your love for *bilati* goods and try to manufacture *swadeshi* goods. Otherwise the Hindus will outstrip you in these matters. Don't suffer yourselves to be deluded any longer.

BANGAVASI,  
Sept. 14th, 1907.

104. The *Bangavasi* [Calcutta] of the 14th September has the following in its leader under the heading "Englishmen, give up boasting":—

Decay of Indian arts and industries under British rule.

O Englishmen, many of you boast that under your rule the Indians are living happily. Is this true? Your rule has put down robbers to some extent, has introduced railways, tramways, telegraphs, steamers, &c. These are outward signs of progress. But what is within? Are we not totally wanting in substance? We are to-day the poorest of the poor on earth. The proudest Raja is now reduced to the condition of the wretchedest beggar. The people whose average daily income per head is only three pice are certainly the poorest on the face of the globe. But still you would indulge in your boast regardless of statistics and figures, deaf to all reason and blind to the evidence supplied by actual experience. Lord George Hamilton, late Secretary of State for India, said as follows in the House of Commons on May 16th, 1901:—

"I admit at once that if it could be shown that India has retrograded in material prosperity under our rule we stand self-condemned, and we ought no longer to be trusted with the control of that country."

The late Mr. Digby wrote a book in reply to Lord George Hamilton proving that India was really in a deplorable condition. Lord Salisbury said "India must be bled, the bleeding should be done judiciously"; again, "Much of the revenue of India is exported without a direct equivalent."

Now, Englishmen, you stand convicted out of the mouths of your own statesmen, one of whom was the Prime Minister of England. You are here in India in the double aspect of the merchant and the administrator. As Administrators you are doing the work of grinding us down, and as merchants you are draining the country of its wealth. Mr. Digby's arguments are unanswerable, and no one, not even Lord George Hamilton, ever tried to refute them. Have you given up "the control of that country" as Lord George would have you do?

Clive, when he entered the city of Murshidabad in 1757, wrote as follows:—

"This city is as extensive, populous and rich as the city of London, with this difference that there are individuals in the first possessing infinitely greater property than in the last city."

Where is that condition now? The once populous and rich city of Dacca, widely known throughout the world for its muslin, is now a miserable town. A powerful English writer says:—

"The introduction of Manchester goods was accompanied by the collapse of indigenous industries."

But still you would have your way and say "India is in a prosperous condition." You gained your Indian Empire through good luck; go on collecting as much revenue as you can; possessing sovereign powers in the guise of merchants, you may destroy the arts and industries of this country, but give up your boasting.

BNARSI MITRA,  
September 14th, 1907.

105. Referring to the fact of a Missionary lady in Madras having recently enticed away one of her Hindu girl pupils from the lawful custody of her parents while the latter were not at home and to the decision of the local Magistrate in the case brought against the lady by the parents of the girl, the *Bharat Mitra* [Calcutta] of the 14th September remarks, that

Missionary ladies, and the girls of the Indian households.



at all events the matter is calculated to teach a moral lesson to the Hindus that they should never allow a Missionary lady to enter the precincts of their houses. The paper comments upon the judgment of the Magistrate that a grown up girl can exercise her free will to do what she chooses. This, says the paper, may go on in England but not in India where young unmarried girls, as a rule, remain under the strict guardianship of their parents, and have to act upon their bidding, and where dealings such as the above fall foul of the Hindu religion. Will not the Government, asks the paper, make any rule such as may prevent the recurrence of such an event? Government has promised not to interfere with the religion of their subject-people.

106. The *Bharat Mitra* [Calcutta] of the 14th September notes that reports have been received from Etawah that the local Muhammadans have not yet desisted from conspiring against the Hindus, and remarks that unless the conspirators for the deportation of Jorawar Singh be condignly punished, the present state of things will continue in the City. Further on, the paper publishes its own version of the report lately received by the *Amrita Bazar Patrika* of a fresh incident having occurred at Etawah. The incident consisted in a Muhammadan attacking a European bungalow, beating a European lady, and uttering seditious language. It was fortunate for the Hindus, says the paper, that the man turned out to be a Muhammadan. Had he been a Hindu, suspicion would again have fallen upon the local Hindu community of trying to create political disorder. The paper concludes that, seeing that the Government Executive are so much after the scent of sedition, and are instigating the Muhammadans to bring it about, the occurrence of such an event is not an improbability.

107. Seeing how Bhupendra Babu of the *Yugantar* and Babu B. C. Pal of the *Bande Mataram* gladly offered to go to jail in connection with the charges lately brought against them by the Police and how the former now considers it a glory to undergo the perils of the jail life, the *Bihar Bandhu* [Bankipore] of the 14th September says that the youngmen of Bengal seem to have been inspired with a new power under the action of which they do not look upon the jail with such terror as they formerly did. Hence in their zeal to serve their native land they do not fear to enter it.

108. The *Navasakti* [Calcutta] of the 14th September writes that the English committed their first sin when they hypocritically declared that they study only India's good and that they are convinced that the preachers of *swaraj* do harm to India and as such deserve punishment. Herein it was that the English kindled the flame of sin in their hearts with their own hands. And once a fire is kindled, there is no escaping its consequences.

Gold and masterhood made the Englishman say, "It is the welfare of India I study"—it is the effort to deceive his own self by this serious falsehood that is the root of all the mischief. Very many sinners would not have plunged into sin were there not at the time of taking a plunge into grievous sin some means of this kind to harden the heart. Since then the anguish of every patriot has supplied fuel to the flame of the Englishman's sin. The more the Englishman has inflicted pain on patriots, the more he has oppressed patriots who are opposed to his interests in the name of the law, the more has his heart sunk in the mire of meanness, the more has the merit of his good deeds previously done been consumed by the flames. The English are being consumed in their own flame and becoming devoid of substance.

Those men in this country who, blinded and fascinated, cannot believe that the English are capable of any meanness, may be commended to reflect on two things—(1) Their pretence of using the rod of justice and (2) their punishing patriotism.

We see it in prophetic vision that the good deeds of the English have at last caught fire: attachment to gold and to masterhood is at last about to plunge the English into a deep mire of meanness—a meanness which was not dreamed of by any and which will not stop short of making the English

BHARAT MITRA,  
September 14th, 1907.

BIHAR BANDHU,  
September 14th, 1907.

NAVASAKTI,  
Sept. 14th, 1907.



character absolutely hollow. See, there the flame has been kindled. See, there in the flame of the grievous sin all good deeds, all might, is being consumed.

NAVASAKTI,  
Sept 14th, 1907

"Who are the traitors?"

109. The *Navasakti* [Calcutta] of the 14th September has the following:—

WHO ARE THE TRAITORS?

[Communicated.]

The *feringhi* trader looks upon the Indians—why Indians alone, all inhabitants of Asia, for the matter of that—as traitors. Only the other day, a *feringhi* who had appeased his hunger at the cost of the present Amir of Afghanistan did not demur to call all Aghans traitors.

Now the thing to be decided is, who are the traitors—the *feringhi* trader or we. True, we had amongst us an Umi Chand, a Mir Jafar and a Golab Singh, but even they committed the indelible and heinous sin of turning traitors to their country only under the temptation of wealth and kingdom repeatedly held out to them by mean-minded *feringhis*. Did not *feringhi* traders for the greed of mere money supply fire-arms to the Somalis of Africa who were waging war against the *feringhis* for their oppression? Is not this treachery to one's country—though many *feringhis* hesitate to judge of these matters in this way? As a nation the Indians have never been traitors. But the *feringhi* nation has been traitors without the least hesitation and without the least scruple. A glaring example of this is the Proclamation of 1857. This Proclamation was issued in the name of the *feringhi* nation, and in a certain part of it the *feringhi* said (it is best to use the past tense, because the *feringhi* never acted) and never will act up to it) that if the Indians were found fit they would be, as far as might be, employed in higher posts in the public service in place of *feringhis*. Here the *feringhi* traders purposely deceived our simple ancestors by the use of the phrases "if found fit" and "as far as might be." The *feringhi* traders knew that it was they themselves who would be the judges of fitness, and they therefore saw that they could safely use these words and easily delude the simple Indians into the belief that the *feringhi* traders were very generous. Is not this treachery? But who and what was it that removed from the face of this great but terrible truth the veil which hid it from our deluded and sleepy eyes? Who and what was it that struck at the root of the firm faith of those who looked upon the *feringhi's* Proclamation as the *Parijat* flower of heaven coveted even by gods, holding it on their heads, and thereby for ever destroyed their faith in the *feringhi*? It was no other than the late Viceroy Lord Curzon—that man who was a liar in many respects (proof of which will be found in his own book of travels—conversation with the Minister of the King of Korea), but who spoke the truth in one instance (proof—his true interpretation of the Proclamation) and the *feringhi's* administrative policy.

O *feringhi*, do you not know how treacherously you appropriated to yourself the province of Sindh? The conditions of the treaty were made known to the Amirs of Sindh on the 4th November 1842 and it was signed by them on the 14th November. While the simple-minded Amirs were thus busy signing the treaty, the English Commander Napier was engaged in mobilising troops against them. The Amirs signed the treaty and entered into an alliance with the deceitful, fraudulent and treacherous *feringhi* on the 14th November, and only three days later, on the 17th November, hundreds of the people of Sindh were massacred in the unjust battle at Meanee. Is not this treachery?

Oh *feringhi*, where would you have been to-day, if at the time of the sepoy war, the first attempt in India to regain independence, the people in general had not helped you? It was the help of the Indian people which enabled you to save your life and honour on that terrible day. But that debt has been repaid by oppression of the Indian people and sucking of their blood. Oh *feringhi*, the words of Lord Salisbury—"India must be bled"—are enough proof of your faithlessness—faithlessness unheard of before. Just turn once to your own country. What an example of treachery did you set by the cruel massacres at Glencoe! May we ask if this was not treachery?

It is useless to multiply instances. You think you will be able for all time



to cover truth in a cloak of falsehood. Madness! Do you not know that truth reveals itself without any external help?

110. The *Navasakti* [Calcutta] of the 14th September publishes a poem in which the writer welcomes oppression as being the best means of rousing new life in the country.

A poem.

Nothing but oppression, says the writer, can build up an Indian nationality and infuse sympathy into the hearts of the Indians.

NAVASAKTI,  
Sept. 14th, 1907.

111. The same paper publishes an article in which the writer suggests the manner in which the Bengalis should show their grief for the incarceration of Babu B. C. Pal.

Babu B. C. Pal's incarceration and the duty of the country.

Rigorous social control over the country's traitors should be enforced. If Bepin Babu hears in gaol that the meetings that are being held in his honour are taking steps in this direction, then his spirits will be roused to the highest pitch.

Persons who are in Government service and unable to give up their appointments by way of protest against Bepin Babu's incarceration, may well harbour in their bosom the strongest discontent. If those with whose help the English are governing the country with ease, are filled with resentment, the effect will be to loosen the hold of the English upon this country and the gale of freedom will blow with greater force.

The Russian labourers have taught how practical protest should be made against oppression and tyranny. May not the Press Union and other Unions in our country do the same? Messrs. A. K. Ghose and A. C. Banerji should do their duty in this direction.

NAVASAKTI,  
Sept. 14th, 1907.

112. The *Sandhya* [Calcutta] of the 14th September has an article headed "Bepin's flute," in which the writer likens Babu B. C. Pal's Gospel of *Swaraj* to the sweet music of a flute which is quite as charming and as irresistible as was the music of Srikishna's flute.

Babu B. C. Pal and *Swaraj*.

The whole country has been ravished by the sweet strains of that music. The *dushman* (enemy) *Feringhi* was so presumptuous as to try to make Bepin Chandra assist in the persecution of the devoted patriots whom he (the *Feringhi*) means to crush to death. But Bepin Chandra was unshaken and stood firm and motionless as a rock. Bepin Chandra has received the stroke of thunder upon his devoted head and thereby revealed his truly heroic character. He has taken upon himself the task of punishing the *asuras* (demons) and has taught the writer that the Indian must sell his life dearly in the work he has begun. Let all people give up ignoble pleasures and follow him. *Swaraj* will at last come as the price of sacrifice of life and every other enjoyable thing.

SANDHYA,  
Sept. 14th, 1907.

113. The *Sandhya* [Calcutta] of the 14th September publishes a poem in which the writer explains what according to him constitutes the "Bengalis' resolve." The cry *Bande Mataram* will drive away all evil influences, and put sufficient courage into the heart to give heart's blood in doing the work of the Mother.

A poem.

The people are now wide awake. Rigorous imprisonment in jail has lost all its terrors. The devil's pranks in a civilised country are intolerable. Let death come if it will; but truth, once realised, cannot be lost sight of.

SANDHYA,  
Sept. 14th, 1907.

114. A correspondent of the *Sandhya* [Calcutta] of the 14th September says that, like the elephant, unable to form an idea of its huge proportions and its immense strength

"Self-consciousness."

and consequently dreading such a tiny creature as the horse, the Indians are in dread of the English. The eyes of the elephant are small and are completely screened by its large ears; so also the foresight of the Indians is very dim and it is further obscured by the fear of the white man. Cruel oppressions, humiliations and insults without number are therefore silently borne by them. The least feeling of resentment arising puts one in mind of the Gurkha sepoy and everything is immediately hushed. The moment that infatuation vanishes, the real source of strength, of wealth, of pride of the English will be revealed. It will be found that everything proceeds from us and that it is our (curry) stone, our muller, with which the roots of our teeth are broken, as the proverb goes.

SANDHYA,  
Sept. 14th, 1907.



115. The *Chinsura Bartabaha* [Chinsura] of the 15th September says that the Government cannot help us in any and every respect, that it has not power enough to do so, and that it should not be looked to for the removal of every one of our wants. Scarcity of food and drinking-water also prevailed in this country before the English came. In those days society used to supply its own wants.

116. In an article headed "Which is the greater, wealth or religion?" the *Daily Hitavadi* [Calcutta] of 15th September writes that the Hindus and the Musalmans alike have always held religion superior to wealth. But now it appears that their regard for religion has diminished, so that they are becoming worse than the brutes and the country is becoming an abode of famine and pestilence. They do not hesitate to use sugar that they know to have been refined with bovine and porcine blood, the presence of whose particles is clearly seen at the bottom of a pot if a quantity of sugar be dissolved in water in it. Thus they only pave their own way to Hell. Those that are under the influence of western education so as to consider religion a thing of mere superstition know very well that in the opinion of scientific men sugar refined with blood is injurious to health. Still their delusion is so strong that they cannot resist the temptation of using foreign refined sugar. Could there be a worse downfall than this?

117. Referring to Reuter's practice of sending false and seditious news from India to England, the *Hitavarta* [Calcutta] of the 15th September remarks that far from doing any substantial wrong to the *swadeshi* movement, which has been the sole aim of the practice, it has fallen foul of the English trade itself, inasmuch as the value of the mercantile shares has gone down in England and the local merchants have suffered a good deal thereby. Now the senders of these malicious reports are themselves going to refute the same. But the English merchants have now fully understood that they can no longer gain by negotiating with India, and that they should seek their fortune somewhere else.

118. The *Hitavarta* [Calcutta] of the 15th September quotes figures showing the amount of money spent on the working of the mills in India, as indicating the success of the *Swadeshi* movement, during the past three years. The paper remarks that Englishmen fear lest such a rapid progress of the movement should bring starvation to their countrymen, and that is why they are so dead against the *Swadeshi*.

119. Under the marginally noted heading the *Hitavarta* [Calcutta] of the 15th September has the following:—  
The triumph of the *Swadeshi*.  
In fact, they are under a wrong impression who fancy that the *Swadeshi* movement will not prove a success. We rather think that the *Swadeshi* will triumph and there will be no obstacle to its progress. The English belong to the merchant-class. There is a great difference between their ways and manners and those of the Kshatriyas, once the ruling race in India. The former look to their profit at every step of their movement and that is why we do not notice the characteristics of the ruling race in them. In order to hamper the progress of the *Swadeshi* movement, the English have been acting upon the policy of Divide and Rule, and trying to estrange the Muhammadans from the Hindus. Now both the Hindus and the Muhammadans inhabit India in considerable numbers, and both are equally interested in the weal and woe of the country. Fortunately, the educated and the foresighted among the latter have understood that the Muhammadans profit even in a greater degree than the Hindus by the *Swadeshi* agitation, inasmuch as it is they that largely represent the weavers, the cotton-spinners, as well as cotton-growers in India. No doubt Muhammadans such as fully realise the importance of the matter cannot be won over by the English, not being hostile to the *Swadeshi*. Of course the English do not like to see the Muhammadans prosper at the risk of their own merchants. Had it not been for this, why should they have refused to sell coal to the Muhammadan Shipping Company of Rangoon? The *Swadeshi* agitation has supplied a considerable



number of Muhammadan weavers with a living. So, the Indians will no longer use the imported articles, and those that have taken to using country-made goods will not dread the threatening attitude of the Government Executive. It is after the ensuing Doorga Pujah holidays or the following Holi Festival that we shall be able to determine how steadfast we have been in observing the *Swadeshi* oath.

120. Reflecting upon how the foreign cloth merchants have been anxiously awaiting the result of the oppression on the Indian people by Government to help them on in the disposal of the merchandise stocked in their godowns, the *Hitvarta* [Calcutta] of the 15th September says that it would be shameful to the Indians, should these merchants be able to realise their expectation. There is every triumph to the *swadeshi*, exclaims the paper, if the Indians be resolute in carrying on their determination.

HITVARTA,  
Sept. 15th, 1907.

121. Referring to the campaign against the *swadeshi* on which the officials have entered, the *Daily Hitavadi* [Calcutta] of the 16th September writes as follows:—

DAILY HITAVADI,  
Sept. 16th, 1907.

The death-fire of war has been lit up, don't waver, don't be dumb-founded. On to the fierce battle of commerce. By hook or by crook give effect to the boycott vow. Have no fear, although one of our commanders has been imprisoned. Let hundreds of Bepin Chandras appear in the absence of one. Let hundreds of commanders instead of one lead our young men to the field, through the path of duty. Prevent ignorant people who cannot foresee the consequences from purchasing *belati* articles from the effect of persuasion or sweet words, prayer or injunctions. Let nothing be done so as to betray our drawbacks to our enemies. The Government itself will not stand in your way, since the laws are yet in force.

122. Commenting on the contribution to the *Englishman* by a Punjab correspondent who professes to know the real cause of the deportation of Lala Lajput Rai and Ajit Sing and insists on their detention in Burma, the *Hindi Bangavasi* [Calcutta] of the 16th September remarks that the contributor has lagged behind. Had he come forward with his discovery a little before he might have a chance of being believed, the Simla correspondent of the *Pioneer* who made the discovery that Lajput Rai had an interview with the Amir of Afghanistan, with whom he had a talk about driving the English away from India, having forestalled and outdone him in the matter of concocting stories. With the two versions regarding the deportation of these two men before them, the first question which the people would naturally ask is, which of the two correspondents is to be believed. If one has spoken the truth the other must have told a lie.

HINDI BANGAVASI,  
Sept. 16th, 1907.

123. The *Hindi Bangavasi* [Calcutta] of the 16th September contains a portrait of King Leopold of Belgium with a brief account of Belgium to show how a once subject country recovered its independence, and how certain of its conditions before its independence are similar to those of this country at the present time. The insinuation is obvious.

HINDI BANGAVASI,  
Sept. 16th, 1907.

The following extracts are taken to show the general trend of the whole article.

Belgium had been a dependant country from a very ancient time. Rome, France, Austria, and lastly Holland, obtained sovereignty over it by turns. When the country was a dependency of Holland no one ever dreamt that a fallen people like the Belgians would even think of becoming independant one day.

When it came under Holland the people began to feel the alien element in the matter of their customs and manners, laws and regulations, and their religion. The Belgians were Roman Catholics while the Dutch were Protestants. The Roman Catholic clergy refused to acknowledge the sovereignty of the Protestants. This was the beginning of an estrangement of feeling between the rulers and the ruled. That a difference in the religion of the rulers and the ruled is no bar to the progress of the latter is demonstrated by the fact of Belgium having become an independent country in spite of several attempts on the part of the Dutch to resist their becoming so. It affords



therefore a lesson to those who say that India cannot become independent so long as her caste and other social systems are not changed for the better.

HINDI BANGAVASI,  
Sept. 16th, 1907.

The Indians in America.

124. Referring to the recent raid by the American labourers on the Hindus in Belingham (?) in America in which the latter were very badly treated the *Hindi Bangavasi* [Calcutta] of the 16th September, says that many American merchants are becoming millionaires in our country by selling their goods to us, but when seeing our countrymen so ill-treated in their country we wish to boycott those goods our action smells of sedition in the nostrils of our rulers. If fair competition be the rule, why should it not apply to both parties? Will Lord Minto tell us under what obligation are we to purchase American goods when that country is so ill-treating the Indians?

HINDI BANGAVASI,  
Sept. 16th, 1907.

European connection and loss of peace.

125. Peace departs from a country, says the *Hindi Bangavasi* [Calcutta] of the 16th September, as soon as any of the European peoples set foot in it. This is specially the case with the French people. The present unrest in Morocco and the abdication of the king of Annam in favour of his eight-year old son are cited in support of the above statement.

HINDI BANGAVASI,  
Sept. 16th, 1907.

Expression of loyalty by the Talukdars of Oudh.

126. Commenting on the address to the Lieutenant-Governor of the United Provinces by the Talukdars of Oudh in which they professed their loyalty to the British Government and assured His Honour of the prosperity of the people under that Government, the *Hindi Bangavasi* [Calcutta] of the 16th September remarks—And these Talukdars and chiefs are to form the Advisory Council of Government! Plague, small-pox, cholera and famine are carrying away the population; the industrial classes are approaching the jaws of death for want of work, but the Oudh Talukdars are seeing peace all round. Are these, asks the journal, signs of general prosperity? The public will infer either the Talukdars are ignorant of the condition of the people, or they have not the courage to speak the truth before His Honour. Are not the Princes seeing that the prices are rising, while the income of the people is decreasing everywhere?

HINDI BANGAVASI,  
Sept. 16th, 1907.

The Muhammadans and the Sikhs in the Punjab.

127. The *Hindi Bangavasi* [Calcutta] of the 16th September refers to the interpellation on this subject in the Supreme Council, and fears that in case a proper enquiry is not held in the matter, the Sikhs would be very much dissatisfied. In fact, signs of racial feeling between Hindus and Musalmans are already being seen in Bengal and the Punjab.

SANDHYA,  
Sept. 16th, 1907.

128. The *Sandhya* [Calcutta] of the 16th September writes:—

"We ask for emancipation."

We ask not for a reverent soul, O Hari! We ask for emancipation.

Let the contrary utterance we have heard from the lips of the devoted continue to remain contrary. But for ourselves we ask for emancipation.

The emancipation which frees one of snares, which undoes the chain round one's neck, and removes the shackles round one's ankles, (so that) one has not in any way to live looking to others for assistance, sheltered under the shelter of another, eating food provided by another, seeking to imitate another,—it is this kind of emancipation we want. Does that constitute sedition?

Whom again shall we revere? Jocularly speaking one has to say that no matter what may have been the lot of the other Provinces of India, our province of Bengal is not a conquered Zemindari of the Feringhi's. It is held only on a *mourasi patni* tenure. The Feringhi Company acquired *dewani* rights from the Emperor of Delhi in *patni* tenure and the British Government subsequently took them over from the Company into *khas* possession. It follows, therefore, that the relations between the Feringhi and the Bengali are not those between rulers and the ruled, but those between *patnidar* and *ryot*. For even though the Delhi Empire may have ceased to exist, the *patni* rights will certainly continue in existence. The conclusion, therefore, is that there can be no loyalty on the part of Bengalis. Particularly they who are governing this country in the name of the king are all men in service in the enjoyment of pay, mere *Nails* and *Gomostas* for five years each. The *malguzari* of the *patni mehals* is being only realised, nor is there any stoppage in the collection of *abwabs*, etc.,



—so far so good. Whence, as an extra item, shall we get loyalty? Particularly the *Feringhi* as *patnidar* has not done anything particular directly for the benefit of the *ryot*: reverence, therefore, cannot be called forth. How shall we tell a lie either?

Of those who have given a *kabuliyat* of loyalty in our country many are bribe-takers, many are in distress and many in error. So the *kabuliyat* in question has no value. (We say) bribe-takers, because the *Feringhi* by wringing the hands of the *ryots* of our country realises a rupee and four annas where he should raise only a rupee, calls this money his own, keeps it in his own treasury and so makes of it a tasted dish, as it were, and then distributes it amongst a few black men as pay. Those who draw pay from the *Feringhi* make money which is their own belong to the stranger and then think themselves lucky in getting a small portion thereof. They are drinking their own blood. Their reverence is a thing bought, and when reverence is bought and sold, what of greatness is left to it?

Those who are Zemindars are in distress. The Zemindars and *Bhuinyas* who at one time were the real rulers of Bengal have now been crippled into becoming only tax-darogas of the *Feringhi*. They think that they were great before and are small now and in process of dwindling may become utterly extinct. In distress at this apprehension, they have signed their *kabuliyat*. This kind of signature has no value: it also is a case of reverence purchased for a price.

They who are great pleaders, barristers, attorneys, merchants are men in error. Though they earn money by their own merit, by following the shadow of the *Feringhi*—still many of them have now become wealthy out of poverty. They think that as they can drive a carriage and pair under the shadow of the *Feringhi*'s protection, unless the *Feringhi* is kind, all these will not probably last. That is why they also have signed the loyalty *kabuliyat*. That also has no value. So much for samples of the loyalty you got. *Feringhi*, in your methods of rule, everything is a thing bought, all the Rajas are bought, the governing body is bought, the herd of your flatterers is bought. Reverence is not a thing to be bought and sold—love cannot be got for money. This is what we believe and that is why we do not wish to have anything to do with your buyings and sellings. If we sell ourselves it will be for no price in exchange. If that does not prove convenient we shall remain as we now are.

But let us say one thing, we have sold ourselves to one party for nothing. One life we cannot sell twice. Our eternal Hindu society, our eternal *Vedas*, it is to them that we have sold ourselves for nothing. Having offered up the self here, one should not bow one's head anywhere else. That is why, no matter whether you threaten us with the prison, whether you add to the force of your thrust or to the strokes of the cane, our erect heads will remain erect, will not be bowed again. You are gleeful at having sent Bepin to prison, whereas we are weeping thereat. Between you and me there can be no love, there will be none.

That is why we say, we ask not for a reverent soul, O Hari! We ask for emancipation.

The difference of religion would not have increased the animosity between the rulers and the ruled in Belgium, but for a certain unwise educational measure passed by Government for the education of the Belgian clergy. Suppose for instance the English Government were to take away the Brahmanical methods of teaching into their own hands, or transfer them to those of the Christian Missionaries, would it not be followed by rebellion in the country?

The other cause of the racial animosity in Belgium was the trade and commerce of the country. The Belgians are essentially an agricultural people, while the Dutch are a commercial nation. Is there anything to wonder at then if there was a conflict between the two. We see now-a-days how differences arise between the Indians and the Foreign merchants regarding exports and imports and we can very well imagine what the feelings of the Belgians of those days must have been towards the Dutch.

The third cause was due to the difference in the language of the two countries. The Dutch immediately after the occupation of Belgium introduced Dutch as the language of the Court. What we see in India as a consequence of the efforts made to supplant the languages of this country by English was found in Belgium too.



But the chief cause of unrest in Belgium was due to the difference in the rights and privileges enjoyed by the subject people and the ruling race. The Belgians represented their grievances to the King, but in vain.

The number of Dutch officials continued increasing. Similar dispute arises in this country too. The people here complain that all the posts carrying high salaries are held by Englishmen.

If the king had sympathised with his subjects in the beginning of their troubles, the present unrest would have died out long ago, but this was not done. On the other hand the Government wanted to suppress the popular agitation by coercive measures. First the press was gagged, many editors of newspapers were sent to jail for writing inflammatory and seditious articles and many others were deported. People began to think that innocent persons suffered on account of unjust laws and procedure. There was general unrest in the country. At this time the Prince of Orange was sent by Holland to restore peace in the country, but he was not vested with proper authority for the purpose. The people now took up arms against the Government and after a bloody struggle recovered their independence.

#### Moral.

Belgium is an independent country. It has shown that even a subject and downtrodden people can rise. Belgium has shown that a nation can gain victory even after repeated defeats. A perusal of the history of Belgium raises hope out of despair. Belgium has raised its head to-day to infuse hope in those who have given themselves up to despair.

SANDHYA,  
Sept. 16th, 1907.

128. Inference to a letter published in the *Englishman* newspaper which treats of the advisability of punishing with solitary confinement the accused in the *swadeshi* cases, who are becoming objects of reverence to the

The *Englishman* on solitary confinement for *swadeshi* agitators.

people, so as to make them taste of the severity of punishment, the *Sandhya* [Calcutta] of the 16th September says that it has more than once pointed out to the Government that the intensity of sedition increases by reason of such fierce writings by *feringhis*. When such writings are put a stop to, the people are calmed down. The *feringhi* Government does not look to this. On the other hand, the weight of oppression falls upon the people. The result which follows is very bad, and it tends to become more and more dismal.

SANDHYA.

129. Srimati Lakhada Sundari Guha of Barisal has contributed a poem to the *Sandhya* [Calcutta] of the 16th September written in honour of Babu B. C. Pal for his choosing to undergo incarceration in the cause of the country.

A poem in honour of Babu B. C. Pal.

SANDHYA.

130. Referring to the information sent home by Mr. Newman to the *Times* of London that the indigo and other planters of Behar having lost all faith in law and justice of the country since the Bloomfield murder case

Anglo-Indians and Indians differently dealt with.

have resolved to keep themselves ready for their own defence and the subsequent protest against the truth of this information by Sir James Bourdillon, the *Sandhya* [Calcutta] of the 16th September says that, despite attempts at palliating the circumstances, the truth of the matter is undeniable. But granting it to be untrue, does not the manner in which this has been said cast blame on the *feringhi* Government? If, however, as a response to this measure we, Bengalis, say that they will make *swadeshi* and boycott successful by force of *truth*, then there will not be the least delay in arresting them for sedition. It is with this difference that we live. The earth-coloured *feringhi*, by virtue of the favour he receives from his white (European) father and of the affection of his dark-coloured mother can say anything and everything, while we cannot give free vent to our thought. If this does not help sedition to spread throughout the country, there is nothing more wonderful.

DAILY BHAVAN  
8-17th, 1907

131. The *Daily Hitavadi* [Calcutta] of the 17th September publishes certain *slokas* from the *Shastras* quoted by Pandit Ek-kari Charan Smritiratna of Baidyabati and Pandit Biharilal Pathack of Phulkushma, in Bankura district, in which the use of foreign articles is prohibited.

*Shastric* texts prohibiting the use of foreign articles.



132. The *Navasakti* [Calcutta] of the 17th September, after pointing out at length how the new patriotism in India as distinguished from the old, involves sacrifice and how its birth is merely an exemplification in the moral world of the law of blow calling forth counter-blow in the physical world, concludes with a prayer for its advent in the hearts of all Indians.

NAVASAKTI,  
Sept. 17th, 1907.

133. The same paper writes that at present the ocean of *swadeshi* is being churned by the English on one side and the sons of the Mother on the other, with sedition as the churning instrument. The churning has resulted in an unexpected find of poison, but Bepin Chandra, like another Mahadev, has drunk off that poison, so as to leave for the sons of the Mother nectar.

NAVASAKTI,  
Sept. 17th, 1907.

134. In discussing the question "What are men influenced by?" the *Navasakti* [Calcutta] of the 18th September writes that the English seek to establish their authority in India as rulers on brute force instead of on justice, for the very act of bringing a different country under subjection to one's interest and wishes is against justice.

NAVASAKTI,  
Sept. 18th, 1907.

But brute force cannot bring a man under one's influence. What mother has succeeded in making the child on her lap cease from weeping only by thrashing it?

The English are at the present time proud of their brute force. When the strength of the *asura* (demon) begins influencing a nation in all things it is the work of Providence, who gradually implants this feeling of pride in the breast of the mighty only before their destruction. Even one so wise in the knowledge of matters social as Ravana was overcome by this pride. When this pride takes possession of one's heart one is apt to think that although the right is on the side of one's opponent, although one's opponent is aided by Providence Himself, still before one's military strength, one's opponent will not be able to stand. It is this most fell pride which has taken possession of the Englishman's mind at the present time.

Indians are in a sense without resource. That is why the Englishman supposes that he will repress God-given aspirations. But Providence has begun to play in an unprecedented manner on the field of the spirit of the people of India and the Englishman's laws cannot penetrate there. Does one see exemplified only the play of brute strength in the act of the boy who dealt a blow at the head of his opponent and assailant the other day? He could not avenge the insult he got. His blow did not in any way stop the oppression. What we see is a unique transmutation on the field of the spirit. Whatever there is to remark and admire is in this field of this spirit.

As for brute strength the more it strikes against the field of the spirit the more it adds to the strength and glory of the spiritual strength and assists in making manifest the glory of Providence. The day ultimately comes when this hidden spiritual strength fills the entire field and manifests itself.

That is why we see that the exhibition of the brute strength of the English is not succeeding in touching the phalanx of our real strength.

#### URIYA PAPERS.

135. The *Utkaldipika* [Cuttack] of the 7th September writes the following in connection with the recent floods and their effects:—

UTKALDIPIKA,  
September 7th, 1907.

Distress due to floods in Cuttack and its relief.

Chhamuka, Panchmukha and Kerada of the Cuttack district were washed off by the late floods, while their residents saved themselves by taking refuge on elevated lands. It was, however, a relief to learn that no human life was lost in those quarters, though it was heard that human corpses came floating down the Brahmani and Baitarini rivers. The manager and sub-manager of Kanika saved the lives of the distressed by supplying them with rice and flattened rice, carried in boats, and are now making arrangements to help them effectually.

Much havoc was caused in the Jajpur subdivision. The Collector of Cuttack made tours in that subdivision by means of boats and was very sorry



to witness the deplorable condition of the people. It is said that according to his calculation the number of houses destroyed was 46 thousands and that of the people distressed 2 lakhs. On his reports the benevolent Government has granted Rs. 30,000 to be distributed as agricultural loans and Rs. 30,000 to be spent in relief. Rupees 5,000 also will be paid from the Local Funds. Government will grant more if necessary. The Collector has already deputed some Deputy and Sub-Deputy Collectors to the affected tracts to make arrangements there for the distribution of aid. They will ascertain the loss and will take steps to aid the people in conformity with the principles of the Famine Code. It thus appears that the distressed will receive aid according to their needs, but a fortnight has already passed away in making these arrangements. The loss which has already been sustained by the people will not come back. It is good news to learn that some zamindars and traders in the affected parts are lending paddy to the distressed people on nominal interest, or no interest. The authorities in the Jajpur and Kendrapara subdivisions have saved many men and women from starvation by providing them with rice and flattened rice (*chura*), but owing to the insufficiency of boats and continuous rainfall and to repeated floods it was beyond their power to grant relief in several places. These difficulties exist even at the present moment. The outbreak of cholera is also another affliction. All the available steamers, accommodation boats, jolley-boats and country boats of the Cuttack district may under orders of the District Magistrate, be usefully employed in this work at this critical time.

As soon as the news of the disaster reached the Cuttack town, some students of the local college convened a meeting and went on begging from door to door money and alms, while the members of the Cuttack Bar showed their sympathy in this matter. Rice and flattened rice (*chura*) worth Rs. 250 were collected without delay and Babu Gopabandhu Das accompanied by three students of the college started for Kendrapara at once and commenced distributing the eatables without delay. They had also taken cholera medicines with them which were distributed with care. Many thanks are due to them as they were the first in the field of charity. The amount of subscription raised in a public meeting held in this town on the 30th August was published in this paper. On the afternoon of that very day a subscription amounting to more than rupees two thousand was raised in a sitting of the Executive Committee which requested Babu Radhasyam Das, pleader, to proceed at once to Kendrapara and Babu Brajasundar Das, zamindar, to Jajpur with one hundred maunds of rice each. Accordingly rice was purchased, and Radhasyam Babu started for Kendrapara by a boat on the 1st September (Sunday) with rice, while Brajasundar Babu proceeded to Jajpur two days later on account of inconveniences due to flood. Many thanks are due to these gentlemen for their zeal, labor, and diligence in works of public good. From the letter of Gopabandhu Babu who started first, it appears that as all the places were submerged in water and as boats were scarce, he was unable to go to different places and was able to help the people of some places only. Cholera was raging so virulently that the medicines he had taken with him were all distributed in a short time. This disease prevails everywhere, and has taken a hideous form among the people affected by the floods, as they are in want of both accommodation and food. The Subdivisional Officer of Jajpur states that flood prevents him from granting relief in the proper manner. In consideration of these facts, the Collector of Cuttack may send to the flooded tracts as many ships and boats belonging to Government and other persons as may be available and may also make arrangements for the despatch of a large quantity of cholera medicines to the village *panchayets*, kanungos and local police officers, who may distribute the same among the people.

The public should not feel that their duty is over simply because Government has adopted relief measures. It is time for charitable gentlemen to come forward with their purse. There are cases in which according to the Famine Code public aid is necessary over and above the assistance granted by the Government. When distress extends over a large area, a large amount of money is necessary for relief purposes. Raja Baikantha Nath De Bahadur of Balasore is to be thanked for his gift of Rs. 350 to the distressed people in Kendrapara and Jajpur. It is hoped that other rich and charitable gentlemen will show similar liberality.



Mr. Khastgir, the Subdivisional Officer of Jajpur having received a donation of Rs. 30 from Bhima Charan Sahu, a zamindar, of three *bharans* of paddy from the proprietor of the Pachkote estate and of eight maunds of paddy from the Manager of the Darpan estate distributed the same among the distressed people in his subdivision by the help of a boat. What he could not distribute personally was left to be done by the Kanungo of Jenapur and the Sub-Inspector of Police, Dharmasala. The proprietors of Madhupur and Sukinda estates are rendering relief to the distressed people in these estates.

136. The *Garjatbasini* [Talcher] of the 31st August states that the agriculturists in Athgarh are now very glad on account of a heavy rainfall there. GARJATBASINI,  
August 31st, 1907.
- The weather in Athgarh.
137. The *Sambalpur Hitaisini* [Bamra] of the 31st August states that the state of the crops in that state is hopeful and that the agriculturists there can well manage without any more rain-water. Consequently, the price of rice has come down from ten seers per rupee at Bagdia in Talcher, close to the frontier of Bamra, to 12 seers per rupee. SAMBALPUR  
HITAISINI,  
August 31st, 1907.
- Reduction in the price of rice in Bamra.
138. The *Utkaldipika* [Cuttack] of the 31st August states that cholera has abated a little in the Cuttack town, and that out of 66 seizures 35 persons perished. UTKALDIPIKA,  
August 31st, 1907.
- Cholera in Cuttack.
139. The same paper states that cholera prevails in the Jajpur town and that the rate of daily mortality is about three or four. The cholera patients are now under the treatment of a doctor, who has come from Bingsharpur. UTKALDIPIKA.
- Cholera in Jajpur.
140. The Sidheswarpur correspondent of the same paper states that in some of its neighbouring villages cows are tethered on the public path, whereby great nuisance is caused to the detriment of the public health. The attention of the local zamindar as also of the Government is drawn to the matter. UTKALDIPIKA.
- A case of public nuisance.
141. The Sambalpur correspondent of the *Sambalpur Hitaisini* [Bamra] of the 31st August states that though cholera has abated a little in the Sambalpur town on account of the exertions of the local Civil Surgeon, it is as rampant in the interior of that district as ever. SAMBALPUR  
HITAISHINI,  
August 31st, 1907.
- Cholera in Sambalpur.
142. The *Utkaldipika* [Cuttack] of the 31st August states that a blind barber woman of Bhandarisahi in the Cuttack town lost her life by accidentally falling into a well on the night of Monday last. UTKALDIPIKA,  
August 31st, 1907.
- An accident.
143. The same paper states that many houses and walls in Cuttack have broken down on account of heavy rainfall, thereby causing the greatest difficulty and inconvenience to a large number of men and women in that town. UTKALDIPIKA.
- Losses due to heavy rain in Cuttack.
144. The Chandka correspondent of the same paper states that a mad jackal, which was creating a great alarm in that village of the Puri district, was killed by a young-man, named Bhola, who had courage enough to cut its throat while it was biting an old beggar woman. UTKALDIPIKA.
- A mad jackal in Puri.
145. The same paper states that a young man of village Andhama in the Puri district was, while asleep, killed by the fall of a wall of his house. UTKALDIPIKA.
- An accident.
146. The same paper states that a girl of 11 or 12 years of age in village Alibag in the Jajpur Subdivision put her hand into a hole on the ground in search of crabs, when a venomous serpent coiled itself on her arm and bit her on the shoulder, which caused instantaneous death. SAMBALPUR  
HITAISHINI,  
August 31st, 1907.
- A case of snake-bite.
147. The *Sambalpur Hitaisini* [Bamra] of the 31st August states that the high flood in the Tikira river in that state, though it caused no harm to the crops, swept away a large number of timbers belonging to the timber merchants, whose losses have been great. SAMBALPUR  
HITAISHINI,  
August 31st, 1907.
- A flooded river in Bamra.
148. The same paper states that a girl and a young man of Naikul pargana in the Bamra state died of snake-bite. SAMBALPUR  
HITAISHINI,  
August 31st, 1907.
- Snake-bite in Bamra.



SAMBALPUR  
HITAISHINI.  
August 31st, 1907.

149. The same paper states that high floods in the river Brahmani made water enter many villages in the Naikul pargana, thereby doing great injury to the crops on both the banks of the river.

URIYA AND  
NAVASAMBAD.  
Sept. 4th, 1907.

150. The *Uriya and Navasambad* [Balasore] of the 4th September states that a high flood in the river Salandi caused water to enter that town, thereby damaging many mudhouses there.

URIYA AND  
NAVASAMBAD.

151. Referring to the recent floods in the rivers of Orissa and the damages caused thereby, the same paper points out that the comet, which appeared in the north-east corner of the sky, had foretold all these calamities to the ignorant masses.

URIYA AND  
NAVASAMBAD.

152. The same paper agrees with its contemporary of the *Utkaldipika* in insisting upon Government the necessity of granting immediate relief to those, who have lost everything through the floods, as delay will spread only desolation all round.

URIYA AND  
NAVASAMBAD.

153. The same paper states that the Balanga river in Balasore was thrice in flood in the same week, and that the submerged crops on the river-side have no hope.

URIYA AND  
NAVASAMBAD.

154. The same paper states that there was also high flood in the Suvarna-rekha river. The current was so strong that dams were breached in some places. The damages caused by the overflow of the river are not yet ascertained.

UTKALDIPIKA.  
August 31st, 1907.

155. The *Utkaldipika* [Cuttack] of the 31st August states that good showers of rain fell in the Cuttack town in that week.

UTKALDIPIKA.

156. The same paper states that on the 14th of August last the rainfall measured 5.59 inches in Sukinda in the Cuttack district and that the streamlets in that estate were so overflowed as to cause an interruption in the postal communication. On the 19th of that month the rainfall measured 11.28 inches, causing a further interruption in the postal communication for a temporary period.

GARJATBASINI.  
August 31st, 1907.

157. The *Garjatbasini* [Talcher] of the 31st August states that a second flood in the Brahmani made the surface water of the river rise to a height of 30 feet above the level of its bed, thereby causing damages to houses and crops on the river side.

GARJATBASINI.

158. The same paper states that there was heavy rain in Talcher in the last week, and that it has not proved injurious to the crops.

GARJATBASINI.

159. The same paper states that there was heavy rain in Angul in the last week.

GARJATBASINI.

160. The Barpali correspondent of the same paper states that there was heavy rain in that State in the last week and that it has been helping agricultural operations there.

GARJATBASINI.

161. The same correspondent states that though the prospects of the standing crop in Barpali are good, the price of rice is as high as ever. Rice cannot be had there even at the rate of 10 seers per rupee. It sells at different rates in different parts of the State.

UTKALDIPIKA.  
August 24th, 1907.

162. The *Utkaldipika* [Cuttack] of the 24th August compares the customs figures of the last two years and arrives at the conclusion that the import of foreign articles to India is as active as ever. The *Swadesi* has failed to stem the tide of the foreign import. The writer, therefore, exhorts the Indians to pay more attention to the products of local industries.



163. The *Sambalpur Hitaishini* [Bamra] of the 31st August is satisfied to learn that the annual income of the Indian Railways has increased perceptibly and observes that as the

The Indian Railways.

major part of the income has proceeded from the 3rd class passengers, it is the duty of the Railway authorities to look to the comforts of these passengers. It is also in evidence that thefts and dacoities on the Railways are on the increase. In fact the Railway journey nowadays is not safe. The writer requests the Railway authorities to make better Railway Police arrangements, so that the life and property of the passengers may be secure.

SAMBALPUR  
HITAISHINI,  
August 31st, 1907.

164. Referring to the boycott, which the European firms in Chittagong and Akyab have imposed on the Chittagong Muhammadan Steam Navigation Company by not supplying it with coal, the *Utkaldipika* [Cuttack] of the 31st August observes that as the Indians

The European boycott of the Chittagong Muhammadan Steam Navigation Company.

have already boycotted European goods, it is natural that the Europeans will retaliate. But where is that special love for Muhammadans, which the Europeans in Eastern Bengal and Assam have evinced, or feigned to evince? The Muhammadans of Eastern Bengal must learn a good lesson from this trait of European character and try henceforward to join with the Hindus with whom they have common interest. Union adds strength and without it neither Hindus nor Muhammadans can prosper.

UTKALDIPIKA.  
August 31st, 1907.

165. The same paper thanks the Raja of Sukinda for his ability and statesmanship in selling rice to his subjects at the fixed rate of  $9\frac{1}{2}$  seers per rupee, at a time when that important article of food has become scarce in that

The Raja of Sukinda thanked.

State. The Raja had foreseen the coming distress in his State and had therefore stocked a large quantity of rice in godowns sufficient to enable his subjects to tide over the present difficulty. He has also suspended the realisation of his old claims on his subjects.

UTKALDIPIKA.

166. The same paper thanks the manager of Darpan for his liberality in distributing cholera medicines among the affected people in Sidheswarpur in Cuttack.

The manager of Darpan thanked.

UTKALDIPIKA.

167. Referring to the declaration, which the British Indian Association has submitted to Government, disavowing its connection with the violent extremists and Nationalists in India, the *Sambalpur Hitaishini* [Bamra] of the

Loyal Orissa as contrasted with disloyal Bengal.

31st August is glad to find the names of three gentlemen in Orissa in the list of signatories attached to the memorial. The writer is relieved to observe that the wave of disloyalty, which has spread far and wide in Bengal, has failed to penetrate into the strata of the Uriya society, and that, as a consequence, there is neither unrest nor cause of disquietude in Orissa.

SAMBALPUR  
HITAISHINI,  
August 31st, 1907.

168. The same paper gives an account of the press prosecutions going on in different parts of India and observes that the incarcerated editors and their assistants have been entirely misguided by serious errors of judgment. They should not have attacked the Government so violently as they have done, for thereby they have endangered the cause of the true *Swadeshi*, which has been aiming at the reform of economical abuses in India.

Press prosecutions in India and observations thereon.

SAMBALPUR  
HITAISHINI.

169. The *Utkaldipika* [Cuttack] of the 31st August thanks the Madras Police for its attempt to employ some Uriya officers in that Department. The police posts in Ganjam, which is an Uriya-speaking district, were hitherto monopolised by the Selegus. The writer hopes that not only the Police but other Departments of Government in Madras will be thrown open to the educated Uriyas, whose just claims lie unrecognised even to the present date.

Admission of Uriyas into the Police Department in Madras.

UTKALDIPIKA,  
August 31st, 1907.

170. The same paper agrees with its contemporary of the *Telegraph* in the latter's observation that if Nawab Salimulla of Dacca is incompetent to manage his ancestral property, which has come under the Court of Wards, he is equally incompetent to manage his personal and self-acquired property, which has not been brought under the control [of that Court, and to legislate for his countrymen in the Indian Legislative Council, where he is looked upon as a great authority on the various controversial questions of the

UTKALDIPIKA.



present day. The actions of the Government in Eastern Bengal and Assam are not only inexplicable and shrouded in mystery, but are novel in character.

UTKALDIPIKA,  
August 31st, 1907.

The Banki memorial and the quarrel between the Manager of that estate and Pandit Govinda Rath.

171. Referring to the memorial, which the *surbarakars* and subjects of the Banki Estate presented to the Commissioner of Orissa Division in a reception meeting held in that estate, the same paper, while reserving its comments on the text of the memorial for a future issue, finds it necessary to point out that a public memorial should not have been tainted with an allusion to the quarrel between the Manager of Banki and Pandit Govinda Rath, which is still *sub-judice*. It is said that though Govinda Rath was born at Banki, he lives at Cuttack. Naturally the residents of Banki have neither sympathy with the Pandit, nor are they responsible for any of his reprehensible actions. The proposition enunciated in the above statement may be successfully met with the contradictory proposition that news regarding certain abuses of power in Banki travelled as far as Cuttack and induced Pandit Govinda Rath to put faith in it and to request Government to make an enquiry on the subject. It is as natural to suppose that he had no personal interest in the matter and that he was moved by a sincere and honest love for his native estate.

URIYA AND NAVASAMBAID,  
Sept. 4th, 1907.

The revision settlement in Orissa.

172. The *Uriya and Navasambaid* [Balasore] of the 4th September regrets to find that the revision settlement will continue to trouble the poor, innocent and ignorant Uriya tenants for a long time to come. It was hoped that this settlement would cease for a temporary period, but this is simply hoping against hope. The poor Uriyas are destined to suffer patiently and silently! Thus ends the ejaculation of the sympathetic editor.

URIYA AND  
NAVASAMBAID.

Interference with the management of religious endowments in Nilgiri.

173. Under the heading "Aggressive Policy in the Nilgiri State," the same paper writes certain paragraphs relating to the interference with the religious endowments in Nilgiri by the Government Agent stationed in that State. It is said that these endowments belong to the gods and goddesses of the Nilgiri Royal Family and are situated partly in Nilgiri and partly in Balasore. They were in the possession of the Rani of Nilgiri long after the administration of the State passed into the hands of the Government Agent, Babu Radhanadhab Naik. These endowments are treated as *devottar* property and have all along been regarded as a separate estate, exclusively belonging to the Rani, who has been in direct management of the same. It is true that the Raja has been pronounced disqualified and therefore unfit to manage his State, but no charge has yet been brought against the Rani so far as the public of Nilgiri are concerned. The public are, therefore, amazed to learn of this high-handed confiscation and are, therefore, eager to know the specific instances of mismanagement on the part of the Rani, which have induced the Government to deprive her of her power. Even if it be granted for argument's sake that there was some mismanagement for which the Rani was responsible, it was proper for the Government to compel her to appoint a competent Naib or Superintendent to assist her in the work. It is against the declared policy of Government to interfere in religious matters. The writer therefore endorses the views of the *Utkaldipika* on the subject and joins with the latter in impressing upon the Government the necessity of restoring the management of the religious endowments concerned to the Rani, especially as this uncalled for action of Government has touched her to the core of her heart, thereby inducing her to leave Nilgiri and spend her days in sorrow in the holy town of Puri.

UTKALDIPIKA,  
August 31st, 1907.

The revision settlement in Orissa.

174. Referring to the questions and answers in the British Parliament regarding the revision settlement in Orissa, the *Utkaldipika* [Cuttack] of the 24th August points out that Mr. Morley has simply re-echoed the sentiments of the Bengal Government on the subject. The Secretary of State for India has never been to India. He has no personal knowledge of the tenants. He is satisfied with what information he receives from the local Governors in India. He has not compared the system of record-correction in vogue in Bengal with that which is adopted in Orissa. There is a great



difference between the rights and titles of tenants in Bengal and those of the tenants in Orissa. Consequently, the analogy drawn from the state of things prevalent in Bengal will not stand when the state of things in Orissa is taken into consideration. It is recorded in a Government resolution that the record-correction system tried in Patna under the law in force did not prove satisfactory. It has, therefore, been decided to try this revision settlement in Orissa with a view to alter certain provisions of the law on the subject. Thus this experiment in Orissa is purely a novel affair. Mr. Morley can very well understand it, as he is very intelligent. Unfortunately he has decided without sufficient *data* before him. This no doubt is to be ascribed to the misfortune of the Uriyas. It is difficult to understand the statement that the revision settlement did not prove injurious to the interests of the tenants in other districts. If the system proved successful in other districts, where was the necessity for an experiment in Orissa with a view to alter certain provisions of the law? The very fact of an experiment being made in Orissa points to the novel character of the system. If there is any observed that those who were eye-witnesses to the troubles and distresses of Khasmahal tenants will never desire to be direct tenants under the Government. The real fact is that the Uriyas are both loyal and contented. Consequently they will not resist the authorities that be and will suffer silently and patiently all oppressions that may be inflicted on them. Owing to poverty and the high prices of food, the Uriyas do not find a full meal per day. It cannot therefore be expected that they will frequent the settlement and other courts and go about complaining against the actions of the authorities. Still it is proper for the paternal Government to take all these facts into consideration. If the maxim of the authorities be that as the Uriyas have suffered silently and patiently everything, they should be oppressed the more on that account, the writer has nothing more to say.

175. Referring to the *sanads*, which Government granted to the Chiefs of the Tributary States in Orissa in 1803, 1894 and in 1905 and to the diminution of powers and privileges caused by the later *sanads*, the same paper points out that the important grievance of these Chiefs lies in the fact that their tribute, which was, to all intents and purposes, declared permanent, has now been declared as temporary, lasting only for twenty years ending with the year 1908. This inclination on the part of Government to impose additional tribute and taxation has not only made the Rajas discontented, but all the natives of Orissa with them. The Emperor represents the sovereign power in India and His Majesty is looked upon as the overlord of the Indian Chiefs. Though subject to the sovereign power, the Indian princes are treated as friends. They are addressed as "my esteemed friends." Treaties and engagements with such friends lasted for one hundred years without any complaint on either side. What necessity was there to alter suddenly the most important articles of these treaties and engagements? Government has full power to rebuke only those Chiefs, who fail to administer their States properly and who behave unjustly, and no one will object to the exercise of this sovereign power in the interests of the subjects residing in those States. To see that the Chiefs do not oppress their subjects arbitrarily, Government has stationed its agents in those States, while in Orissa the Superintendent of Tributary States is looking after the administration of every Tributary State by its chief. The Tributary Chiefs are loyally carrying out the orders and instructions of the Superintendent. It is, therefore, a very serious thing to curtail the powers and privileges of those Chiefs, who are carrying out loyally the instructions of Government. The most serious part of the affair is to increase the tribute or revenue that has been declared or settled as permanent. It is very difficult to understand the motive or reasoning which has impelled the highest officers of Government to adopt a measure, which they know to be unjust and which is calculated to breed serious discontent. Some say as the tribute payable by the Garjat Chiefs of Sambalpur is alterable, the tribute of the Chiefs in Orissa proper may accordingly be made alterable. This reasoning has nothing to commend itself to a good judgment. The writer is not aware of



the treaties and engagements that were entered into or executed by the Government and the Sambalpur chiefs, but the writer is sure that the state of things in Sambalpur cannot in any way affect the state of things in Orissa proper. Orissa is a temporarily settled province. Still there are some States in that province whose revenues have been settled permanently. It would no doubt be very unjust to increase the revenue of those permanently settled States. It is thus clear that the Government has no just grounds to increase the tribute or revenue of the Chiefs in Orissa proper, while those Chiefs have strong and just grounds to appeal against the orders of Government. The other day Mr. Morley declared from his seat in the British Parliament during the discussion on the Indian Budget, that he has full sympathy with the Indian Princes, that he will scrupulously observe the terms of the treaties and engagements entered into with them and that he will respect their powers, privileges and independence. It is hoped that he will give practical proof of the sincerity of his views, when the appeal of the Chiefs reaches him. It is further hoped that the Secretary of State in England and the Governors in India will act in such a way as to make the Indian people put their entire trust and confidence in the integrity and honesty of the declared policy of the British Government.

NARAYAN CHANDRA BHATTACHARYYA,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 21st September 1907.



REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 21st September 1907.

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## HOME ADMINISTRATION.

## (a)—Police.

1422. Commenting on the statement made by an accused in connection with the recent Police Court row, regarding the

Police Court row.

BENGALÉE.  
13th September  
1907.

conduct of the police towards the young men after their trial, the *Bengalée* says that the allegation is serious and deserves the closest enquiry. No Police officer has any right to assault or abuse an undertrial prisoner, however grave and heinous may be the charge laid at his door. The journal hopes that an enquiry will be instituted and the result published.

1423. The *Bengalée* is of opinion that the proceedings against Babu Monoranjan Guha and others of Giridih were not

The Giridih affair.

BENGALÉE.  
13th September  
1907.

only extraordinary but evidently illegal from beginning to end, and that the Police officers responsible for those proceedings are absolutely unfit for the posts they hold. The charge against Babu Raj Kumar for singing obscene songs is not the least disreputable part of the proceedings in this case, which any civilized administration might well be ashamed of.

1424. Referring to the arrests at Giridih, *Bande Mataram* states that

Dame Partington and her mop.

BANDE MATARAM.  
14th September  
1907.

the police may oppress the people to their heart's content; they may bring them within the clutches of the bureaucratic law for a stare or a grimace; but the bureaucracy is all the same making itself as ridiculous as Dame Partington trying to push back the Atlantic with her mop. The new maniac who egged on the bureaucracy to flourish the mop already feels that the heavy gale has driven the sea-waves into its house; and may even be obliged, like the proverbial dame, to take refuge in the upper part of the house.

1425. Referring to the Dacca stabbing case, the *Amrita Bazar Patrika*

The Dacca stabbing case.

AMRITA BAZAR  
PATRIKA.  
14th September  
1907.

says that the Hindus of Dacca are in a state of panic, as it appears that the police who are engaged in the enquiry have not only to find the culprits but also to prove that the outrages were the work of some "National Volunteers." But what has given still greater fright to the Hindu residents of that town is the drafting in of those Police officers who were connected with the Comilla, Balladhan, and other cases. To the public it is a wonder that they should not only be retained in the service but still be enjoying the confidence of the Government of Eastern Bengal.

1426. *Bande Mataram* reports that Umakanta Chakravarti, one of the

Concealed weakness,

BANDE MATARAM.  
19th August 1907.

accused in the salt case tried by the Joint-Magistrate of Kalaskati and sentenced to rigorous imprisonment, was made to trudge to jail, notwithstanding that he was with high fever at the time and that the Magistrate had ordered him to be taken in a gharry. This is regarded as a case in which, because of the indulgence given them in their treatment of the accused in *swadeshi* cases, the police have so far forgotten themselves as to disobey the orders of even their superiors. In Calcutta, too, such instances of over-zealousness on the part of the police are not rare. This is however but a part of the policy of repression adopted by the bureaucracy to combat the growing spirit of nationalism which is making itself manifest in all parts of the country and in all spheres of activity. This show of power is not a new trick with the English. It is a trick they played at St. Helena. But it cannot avail against the rising and rushing spirit of nationalism that is recreating India so as to make her occupy her proper place among the Powers of the world, that is helping her to tear asunder those chains which bind her to the rock of servitude and degradation and make her dependent on the favour of an alien bureaucracy for her legitimate rights. Fortunately for the country, the nation can see through the trick, and see in the show of favour a mere attempt on the part of the alien bureaucracy to conceal



its inherent weakness. In this weakness lies the strength of the nationalist cause, and in it is to be found reasons to hope that its success cannot be long delayed.

(b)—Working of the Courts.

NEW INDIA.  
12th September  
1907.

1427. Commenting on the conviction and imprisonment of its editor, Babu Bepin Chunder Pal, *New India* says that it is not at all surprising that a British law court should, under the circumstances of the case, have found him guilty of a criminal offence. It does not complain of the severity of the sentence; for in the very nature of things it could not reasonably be expected that once having got Bepin Babu in the clutches of the law the Government would, in his trial, divest themselves of all political considerations and administer to him punishment commensurate with the offence taken by itself. The treatment of Bepin Babu by the Government is considered as having brought it home to the people of India more forcibly than anything else could have done, the real difference between the present system of Government and the *Swaraj* for which the people suffer and struggle.

AMRITA BAZAR  
PATRIKA.  
13th September  
1907.

1428. Commenting on the judgments in the charges for assault on the police against Susil Kumar and Suresh Chandra Roy, the *Amrita Bazar Patrika* is of opinion that Mr. Kingsford, with his deep-rooted prejudices against the latter, is not fit to try such cases. He does not serve the Empire by his ferocious sentences, which only create hatred and disgust for British justice. In the interests of the Empire the present policy of repression should be done away with and a more liberal one introduced.

BENGALUR.  
13th September  
1907.

1429. The *Bengalee* publishes the following letter suggesting that the people should adopt general mourning on account of the treatment accorded to Bepin Chandra Pal by the Government:—

SIR,—Now that one of our great leaders, in the person of Babu Bepin Chandra Pal, has been sent to Jail by the bureaucracy, it is meet we think that we should adopt a general mode of mourning to express our indignation at this mad proceeding on the part of the Government. We therefore hope that you will kindly give insertion to this letter, and suggest in one of your leaders at your earliest convenience what sort of mourning we should adopt on the present occasion. Our object in inviting your attention to this matter is that we want the mode of mourning to be adopted now to be determined by the leaders of our country: whether a meeting is necessary or not for facilitating this object it is for you and other leaders of the country to determine.

ASHUTOSE BOSE AND OTHERS.  
91, Mukhtaram Babu's Street.

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1430. Commenting on Mr. Kingsford's judgments in the recent trials of Susil Kumar, Bepin Chunder Pal, and others, the *Amrita Bazar Patrika* disapproves of the severe sentences passed in each case. He is not competent to administer justice when he entertains such bitter feelings against Indian boys and public men and is swayed by them. He should resign his post and take to editing a newspaper if he wishes to pose as a political character. It may be his idea that the police need protection, but what the people think is that the greatest blessing which the British Government can confer on them is to drown the whole lot of the police in the Ganges. Mr. Kingsford is very much mistaken in thinking that he is serving the Empire by his ferocious treatment of boys. He is only creating a determined band of malcontents.

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1431. In connection with the statement made by the *Englishman* to the effect that Mr. Kingsford had reason to believe that Mr. Pal was a most important witness, the *Bengalee* remarks that it was not possible for Mr. Kingsford as a Judge who was trying the case to know whether Mr. Pal's evidence was likely to be important or not. Therefore some sort of evidence ought to have been placed before Mr. Singh



to show that Mr. Pal was an important witness in the *Bande Mataram* case, in order that the learned Magistrate could come to a reasonable conclusion as to the extent of Mr. Pal's guilt. In the absence of such evidence the sentence seems to be all the more monstrous.

1432. Commenting on the promotion of Mr. Ryland to the rank of Deputy Inspector-General of Police, the *Bengalee* remarks that if the Government of Eastern Bengal and Assam had the deliberate object of defying the authority and disregarding the opinion of the High Court, they could not have acted differently. Even if Mr. Ryland was entitled to promotion by reason of his seniority it would have been expected of Government to hold that he had forfeited his promotion on account of the part he took in the investigation of the Comilla shooting case. A degradation and not a promotion is what he richly deserved. On the other hand Babu Keshub Lal Banerjee, Inspector of Police, is still under suspension, although his conduct has been vindicated by the High Court, and Nibaran, one of the accused, has been denied the enjoyment of three months' privilege leave, which is his due. Both positively and negatively, therefore, the Government of Eastern Bengal and Assam has been guilty of ignoring the opinion of the highest judiciary in the land in respect of matters purely judicial.

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1433. The *Amrita Bazar Patrika*, referring to the alleged political nature of the judgments of Mr. Kingsford and the Judges of the High Court Vacation Bench, remarks that Political Magistrates and Judges are very much mistaken in supposing that they can curb the spirit of the rising generation by sending them to jail. There is no doubt that jails have no terrors for thousands of youngmen. The rulers must therefore change their method of administration. By adopting a more sympathetic policy, the present growing unrest can very soon be remedied.

AMRITA BAZAR  
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1434. *Bande Mataram* says—"Both the English and the Anglo-Indian Press are jubilant over the incarceration of Srijut Pal and blood-thirsty Press. Srijut Bepin Chunder Pal. They are vying with one another in choosing suitable expressions to air their sense of relief and joy. The man who desires the liberty of his fellow-beings and suffers persecution for it, is everywhere an object of admiration and respect. But the English people have been so much spoilt by the long enjoyment of power that they take a fierce delight in seeing those that threaten that power severely persecuted. It may be natural and, to a certain extent, even human, but a consciousness of strength generally leads to the manifestation of generous feelings. It is an evident sign of weakness to be so sanguinary. The attitude of the Britisher points to the one conclusion that Providence no longer wants him to be used as an instrument for its beneficent purpose."

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1435. The *Amrita Bazar Patrika* gives expression to the popular feeling of abhorrence with which Mr. Kingsford's "ferocious" proceedings in connection with recent cases have been regarded. Mr. Kingsford has made no secret of the fact that he has contracted a deep prejudice against the student community and that he is bound to protect the police. Under the circumstances he is regarded as being unfit to try cases in which students and the police are concerned, and should therefore be deprived of the post of Chief Magistrate.

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1436. Referring to the observations made by Mr. Kingsford in his explanation to the High Court in connection with the *Jugantar* assault case, the *Bengalee* declares that it is unworthy of a Judge and inconsistent with his judicial duties to import into the consideration of cases, matters which have not been proved by judicial evidence and which represent the distempered views of partisan journals. Mr. Kingsford's plea for the protection

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of the police is considered an open and undisguised appeal to the police to break the law in any case where it may think that its honour and prestige have not been sufficiently avenged.

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1437. Referring to the recent judgments of Mr. Kingsford in connection with cases of assault on the police, in which it is alleged he showed preference to the evidence of the latter, the *Bengalee* is of opinion that the public have a legitimate grievance against a judicial officer who seems to be morally incapable of accepting the evidence of men of great education and undoubted respectability, simply because their story does not support the police version of the case. If a magistrate has made up his mind to rely absolutely on police evidence, there seems to be no necessity for people to go through the farce of a defence at all.

(c)—Jails.

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1438. The *Bengalee* complains of the ill-treatment accorded to political offenders in India. In England such people are regarded as first class misdemeanants and their imprisonment is, more or less, simple detention. They are not subjected to the degradation which is the lot of the criminal offender, and they are allowed many privileges denied to the ordinary convict. The journal pleads for a similar treatment of those who are now imprisoned for sedition and other cognate offences.

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1439. Commenting on the treatment accorded to Sures Chunder Roy while in jail, the *Amrita Bazar Patrika* suggests that Raja Peary Mohan Mukerjee or any other Indian visitor of the jail should make enquiries as to whether it is true that men of respectable families who are convicted of offences which do not show moral turpitude are treated in the same manner as thieves and cut-throats.

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1440. The *Bengalee* draws attention to the report of the treatment accorded to Sures Chunder Roy while in jail. The state of things described by the young man would be incredible were it not for the stamp of authenticity which it bears on the face of it. The practice of stripping prisoners entirely of their clothing is considered as absolutely revolting and has no justification whatever. If the object of punishment is to cure moral diseases and distempers and not to degrade men still farther, a practice like this can only have the opposite of the desired effect.

(d)—Education.

INDIAN MIRROR.  
17th September  
1907.

1441. The *Indian Mirror* severely condemns the conduct of the student community, who are defying and disobeying the educational authorities everywhere. It also condemns the conduct of the seniors who are patting these youths on their backs and thus encouraging them in their unruly proceedings. Such scandalous behavior on the part of the students requires prompt notice on the part of the University authorities. The question is too serious to be trifled with either by the parents and guardians or by the public. In conclusion, the journal remarks that the whole system of education in this country should be remodelled and urges that moral and religious training should form a part of it.

(h)—General.

INDIAN MIRROR.  
13th September  
1907.

1442. A correspondent of the *Indian Mirror* writes to the effect that the Government is sadly mistaken in setting on foot a systematic prosecution of the "Native Press." A sad mistake. If the object of the prosecution is to put down violence of language, the end will never be reached. By this means the evil gets rather aggravated than in the least mitigated. The best and most effectual means of getting rid of



the nuisance is to let those papers which indulge in violence of writing severely alone. If the Government can make up its mind to adopt this policy, it will not fail of success.

1443. Commenting on the present unrest the *Indian Mirror* says that the only way in which the discontent can be removed is by dealing firmly with the causes which have given rise to it. What India wants is a system of self-government in which the people may be actively associated with the rulers of the country. They want self-government under British control, because that is the only way in which India can be governed efficiently and peacefully. Regarding the people the journal urges that they should undergo a course of self-development in order to be fit for self-government. Mere shouting will be of no avail; neither will defiance of law and authority bring about their political salvation: mere asking for concessions is nothing; they must first show that they are fit to receive them.

INDIAN MIRROR.  
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1907.

1444. The *Amrita Bazar Patrika* is of opinion that the present administrators are committing a great blunder by trying to muzzle the Indian press. Such an important auxiliary to the rulers in promoting progress and good government may be likened to a blazing kerosine lamp, which is considered an infliction on hot nights in consequence of its disagreeable heat. Under such circumstances, one is disposed not to note the utility of the lamp but to regard it as a curse. If under an uncontrollable impulse of irritation, the light is extinguished, the result of the indiscretion is not felt at once. He may still have a vivid recollection of the position of the articles in the room. But if he continues to work for some time in the dark, he makes a mess of everything and at last finds it difficult to proceed a single step without a light. The immediate effect of all repressive measures is apparent peace and order, but the ultimate effect is nothing but real trouble and confusion. The so-called advantages of a policy of repression are immediate but temporary; the disadvantages are slow but sure.

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1445. The *Bengalee* has found out on enquiry that the strike among the workmen of the Ichapur Rifle Factory is due to a system of personal search introduced by the authorities which the workmen consider degrading, as it involves the partial opening out of their *dhoties*. Commenting on this, the journal goes on to say that the rulers must realise the fact that times have changed and they must change with the times and treat the people differently. There has been a marked accession of self-respect and self-consciousness, and people will not submit to a degrading treatment which they might have borne uncomplainingly in the past. The sooner the rulers adapt themselves to altered circumstances, the better will it be for them and the people.

BENGALIE.  
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1446. The *Bengalee* is of opinion that the Partition of Bengal has given an impetus to crime in the partitioned area. This increase is ascribed partly to the dearness of food-stuffs and partly to the activity of the police being diverted from the detection of crime to the suppression of political discontent. The partition thus stands self-condemned by the hard logic of facts, and to bolster it up on the ground of its being a settled fact is to fight against moral forces of invincible potency.

BENGALIE.  
18th August 1907.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

1447. A correspondent of the *Bande Mataram* writes complaining of the inadequacy of the Government donation towards the thousands rendered homeless and destitute by the recent floods at Cuttack and Puri. Referring to the free gift of Rs. 30,000 and the loan of a similar sum offered by Government, the correspondent does not know which to admire most—the charity of

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about 9 pice a piece to those rendered incapable of earning their livelihood for months to come, or the magnanimity of advancing money to persons bereft of all worldly belongings.

MUSALMAN.  
13th September 1907.

1448. The *Mussalman* ascribes the causes of the constant famine in India not so much to the crores of rupees spent on the importation of foreign goods, as to the impoverishment of the people by excessive taxation and extortions by the Government. There are food-grains enough in the market, but the greater masses of the people have not the means to purchase them. The very system of Government prevailing in the country is responsible for the recurring famines, and it is in the power of the Government to mitigate the misery and put an end to these calamitous visitations.

BENGALEE.  
14th September 1907.

1449. The *Bengalee* is of opinion that the real cause of the scarcity and high price of food-grains in the country is the changed marketing condition consequent on the partition of Bengal. The throwing open of a rural market really means throwing it upon the mercy of the relentless economic forces of the world. And unlimited and unregulated competition can only bring about a state of economic anarchy in a country like this. The policy of the Government has brought the country to a sorry pass, and if persisted in is sure to precipitate the people into utter economic ruin. The Government does not think it necessary to protect the people from the foreign economic invasion of the country, but it cannot afford to allow the policy of 'let alone' when the people bestir themselves to protect their own interest.

#### VI.—MISCELLANEOUS.

BEHAREE.  
6th September 1907.

1450. The *Beharee* points out that the grievances from which the greater bulk of the Indian people at present suffer are quite distinct from those against which the "upper ten thousand" are agitating. While the latter's grievances are more or less political, the real popular grievances are mostly social and economic; and amount more or less to demands for preserving and keeping intact those institutions which the people have inherited from their forefathers and which form the most prominent factors in their mode of life.

PANDE MATARAM.  
13th September 1907.

1451. *Bande Mataram* states that the *Pioneer's* reflections on the riots at Vancouver point out the cause of the present unrest in India, which is nothing but the result of the inevitable friction of the two distinct types of civilization. "Let all races freely develop their native strength and this consciousness of mutual strength will ward off the possibilities of friction."

BEHAR HERALD.  
13th September 1907.

1452. *Bande Mataram* remarks that the decay of Indian art, literature, and science dates from the time of the loss of India's political power. Subjection brings in its train such a keen struggle for mere existence that higher activities are gradually suspended till a desire for bare living gives place to all higher impulses. It is not in vain therefore that the people have raised the cry for freedom. If Indian history is to have a real meaning, then the people must again bring about the conditions under which alone higher activities are possible. If Indian history is to cease to be a tale of sufferings, oppressions, and deaths helplessly and pitifully borne, it must be the history of a free nation. If the Indian nation is anxious to figure in history it must first realize independence. The events that can make history can only take place under the inspiration of freedom. Such events have already begun. India is now the topic of the world. Even her initial and feeble attempts at self-assertion have invested her with an importance in the eyes of the civilized world; and now that the desire for freedom has once more taken possession of the Indian minds it will meet with its



realization sooner or later. The Bengal boycott is not the outcome of mere economic necessity. It is the first act of those who have come under the influence of the inspiring ideal of freedom. The histories of all free countries began with the boycott. The spirit of freedom had everywhere its earliest manifestations in the act of passive resistance; and if events are Divine, then the Bengal boycott should also be understood to herald the bright future of the country. The spirit that gives rise to epoch-making events is in the midst of the people, and nobody should despair of the future of the country.

1453. *Bande Mataram* says that he who seeks to fill India with the nationalist faith must first recognise the supreme necessity of sacrifice. The truth that he inculcates has had

Sacrifice and Redemption.

*BANDE MATARAM.*  
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its martyrs in every country of the world, and it cannot be otherwise in India. Everything that he asks of the nation requires sacrifice; and in order that the nation that has been under subjection for centuries may awaken to the truth of his idea, to the greatness of his faith, he must be the first to set the example. Every act of sacrifice that the nationalist now performs in fulfilment of his mission will advance his cause by bounds. It will bring home to his countrymen the reality of nationalism over and against the unreality of moderation. It will show up the true character of the Anglo-Indian Absolutism, its implacable enmity to truth, and its moral inferiority to those who have the strength to preach and practise what is true in the face of the worst it can do. "The calm and heroic acceptance of punishment at the hands of the bureaucracy by Bhupendra Nath, Basanta, and Srijut Bepin Chunder Pal is full of happy augury; let others press on the way they have gone. The day of which the nationalist dreams can then never be distant."

1454. The *Indian Mirror* is of opinion that if India wants to rise as a nation, it must follow the footsteps of Japan and not merely admire and praise her from a distance.

What India can learn from Japan at the present moment.

*INDIAN MIRROR.*  
15th September  
1907.

The first things the people have to learn from Japan are patriotism, unity and self-sacrifice. These sentiments must be entirely subordinated to the duty of loyalty. None of these virtues can be acquired without a sound social system which will eradicate all tribal differences and wield the masses into a homogeneous whole. Social reform is therefore considered a matter of supreme necessity towards nation building. The improvement of the education system and the advancement of women are also considered as essential towards the attainment of political rights and privileges.

1455. Commenting on Mr. Tilak's annual address on the *Ganpat Utsab*, in which he mainly dwelt on the necessity of cultivating national virtues in the present juncture,

National virtues.

*BANDE MATARAM.*  
16th September  
1907.

*Bande Mataram* says that Mr. Tilak, in asking the people to cultivate national virtues, wants them to be animated by a strong and over-mastering feeling for their own flesh and blood, who are fast deteriorating and will soon be extinct as a nation if the present selfish and peace-at-any-price tendencies are not at once stopped. "It is high time we cultivated the larger sympathies and affections which differentiate humanity from the lower order of creation. Once we are moved by those affections, sacrifice and courageous conduct will naturally follow."

1456. Commenting on an article in the *Indu* of Bombay, which pities the meaningless and fanatical self-sacrifice of Bhupendra Nath Dutt and Bepin Chunder Pal,

Secret of prudence and moderation.

*BANDE MATARAM.*  
17th September  
1907.

*Bande Mataram* remarks that the nationalist makes sacrifices to convince his countrymen that they have a faith in the future of their country, and by sacrifices alone can that future be assured. To suffer persecution by preaching the possibility of a free and united India has its use and importance. The sincerity of the faith wins converts. It will rally the jarring units around the banner of nationalism, and an India, united and strengthened in this way, can face enormous odds to realise her aspirations.



BANDE MATARAM.  
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1457. Referring to the comments of the *London Times* regarding the social laws in India, *Bande Mataram* says that though "the enlightened British rule may have attempted to remove the social inequalities in India, it has rendered the bread problem so acute in the social and economic chaos which it has produced in the country that it threatens our very right to live. We should therefore at once address ourselves to the task of ameliorating the condition of our masses whom a foreign rule and foreign civilization are exploiting for its benefit. Our social laws have always intended it and our religion and philosophy enjoin it."

AMRITA BAZAR  
PATRIKA.  
18th September  
1907.

1458. The *Amrita Bazar Patrika* is of opinion that one way of governing the Empire is by winning the hearts of the people, while the other is to make efforts for keeping them quiet by the display and exercise of tiger qualities. Sympathy and justice, or tiger qualities. Seditious writings can be stopped by brute force, that is to say, by sending editors and printers to jail. But the better way is to remove the cause or causes that lead Indian papers to write strongly. Such causes are mainly unpopular measures and their unsympathetic enforcement, want of protection against acts of official oppression and savage attacks by the English and Anglo-Indian Press on Indians and their vital interests. It is within the power of the rulers to remove the first two causes, and thus replace the present policy of repression by one of sympathy and justice.

BANDE MATARAM.  
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1459. Referring to the *Times'* comments on the social laws in India, *Bande Mataram* says that as a fact the success of the boycott movement in Bengal, through the compulsion of the moral and spiritual forces that have so long regulated Indian society, is the first great moral triumph that India has won over its alien bureaucracy. A Government that has no roots in the soil and stands in no moral and spiritual relationship with the people of the country, is bound to find itself baffled and worsted by them after they have awakened to an adequate realisation of the moral and spiritual strength and potentiality of their own society. The thunderer and the social boycott.

BANDE MATARAM.  
19th August 1907.

1460. Commenting on the suggestion of the *Indian Mirror* that extremists should be excluded from the deliberations of the coming Nagpur Congress, *Bande Mataram* remarks that "the country has by this time become patriotic and self-respecting enough to treat such an advice for selling our birthright for a mess of pottage with the contempt it deserves." Even though the Moderate majority represents the strength of Moderate opinion at Nagpur, they have every chance of being outnumbered in the deliberations of the Congress by Madras, the Deccan, Bengal and the Punjab, where the bulk of the population have been converted to nationalism both by its inherent attractiveness and the bureaucratic repression, The new Reform proposals and the Extremists.

OFFICE OF THE INSPR.-GENL.  
OF POLICE, L.P.,  
DARJEELING,

The 21st September 1907.

F. N. WARDEN,

Persl. Asst. to the Insp.-Genl. of Police, L.P.